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The Seed

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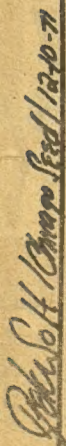
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chicago vol.7 no.12 35¢

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'Twas the night before Christmas
And all through the slum

see p 2





Christmas



'Twas the night before Christmas
when all through the slum
Not a creature was stirring--
the cold made them numb.
Blankets were hung
by the window with care,
In hopes that they'd help
keep out the cold air.



The absentee landlord
wouldn't give any heat,
And welfare cuts
meant nothing to eat.
The children lay shivering,
four to a bed,
While visions of beans
danced in their heads.



In one apartment
a baby was crying,
He was sick from lead poisoning--
maybe even dying.
Tenants asked the landlord
again and again,
To fix up the walls--
he'd answer with a grin,
'Why should I bother
for people like you?
I'm making money. I'm happy.
Screw you.'



When out in the streets
there arose such a clatter,
Thin faces looked out
to see what was the matter.
The rats had tipped over
a large garbage can,
And a junkie was rolling
a dead-drunk man.



(Not only rats,
but cockroaches too,
Were playmates for children
with nothing to do.)
When what to their wondering
eyes should appear,
But another caseworker,
her face grim and drear.
Then, in a twinkling,
they heard from their lairs,
Her ominous footsteps
coming upstairs.



Pounding on the door,
she made such a din,
There was nothing to do,
but let her come in.
Her eyes, how they glowered,
her features, how wary.
She looked so unfriendly--
definitely scary.



'Your son has a job, now,
Mrs. Smith, I presume?'
She said accusingly,
as she marched in the room.
'But welfare doesn't pay
enough for us to live.
My son earns a little--
it's all he can give.'



'That doesn't matter,'
the caseworker said.
'You're not supposed to be getting
any extra bread.'
Stamping her feet
with self-righteous rage,
She wrote down the evidence
on her casehistory page.



Then she turned with a jerk,
and left in a flash.
Saying, 'This is the end of
your free state cash!'
It's Christmas in the ghetto
and stomachs are growling.
Through the cracks in the windows
a cold wind comes howling.



Children are crying,
people are sad.
Sickness and hunger
will soon drive them mad.
While fat politicians
and rich ruling class
Enjoy their WHITE CHRISTMAS--
materialistic and crass.
Honky Santas promoting
department store sales,
And rich kids' laughter
drowns out poor kids' wails.



But the times are a changin'--
you better look out.
Amerikan Revolution
is what it's about.
The people are rising,
they're starting to fight.
Happy Christmas to all,
and to all a good night!



Ho, ho, ho and a very merry Volume 7, number 12. Also, best wishes to the sun for bringing us another Winter Solstice (Dec. 23rd). Happy Chanukkah (Dec. 17th and after) and most of all, Many Happy Returns to Chairman Mao, who will reach the venerable age of 78 on the 26th. Dare to struggle, dare to win.

We've still got it together even though we've been out of border tape for four issues and the heating system is doing its best to alternately freeze and fry us. With an incredible spirit and willingness, we cleaned up five years of mess in the office last week. It took two days and the building inspector didn't show up after all. Oh, well. Diane was here for a visit last week. It was too short, but really fine to see our California exile. Watch for some Diane-type contributions soon.

We need the usual--if the seasonal spirits overtake you and you get an incredible urge to gift-give to the Seed, we could use: presstype, border tape, cellophane, lithograph and masking tape, scissors, metal rulers, spray glue, IBM 71 selectric composer ribbons, rapidographs, rubylith, staplers, mimeo paper, pens, magic markers, stamps, exacto knives, darkroom stuff, large garbage bags, dog food and toilet paper.

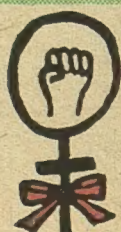
Keep those cards and letters coming in too, as well as graffiti, photos, art-

icles, fiction, poetry. We could also really use community news items from Chicago areas other than Lincoln Park.

People who sacrificed partying and things to get the issue out were: Maralee, Wobbly Murf, Miss Mathilda Finster, Bernie, Peter, Virginia (alias Virgin, Vagina), Stein, Rita, U.M., Mary Kaye, Mike, Gretchen, Murry, Robbie, Step, Jamie, Dave Moberg, LNS, Great Speckled Bird, Liberation, It Ain't Me Babe, STP, the Canine Cadre, Rover and the City of Chicago Building inspector. Of course, we need and love our faithful street sellers. Anyone who helped and isn't listed (such as Dick Yippie--typists note) we're sorry and thank you.

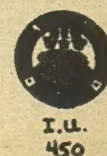
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OFF
CHRISTMAS

PRODUCED
BY



LETTER TO

HER

PSYCHIATRIST

Taking this vacation was the best thing that I could have done, and should have done a long time ago. It is not only the change of location that has been helpful, but also the change of routine, the time and space to think without pressure, and being with people I trust.

The past week has been a really new high--a whole different perspective is visible to me. Whereas, before I could only think that the city and all that goes with it was destroying much of my feeling for life, and distorting my ability to think, I now know that it is true.

I feel that so many more things enter the area of the possible. I know that it is against my survival instinct to live amongst the daily perversions which one has in the city. For the second time in my life, I feel in touch with my body. I have spent many hours thinking about decisions I had to make before I go back to the city, and this letter is only part of a number of positions I have made.

I know that I have made the decision to stop therapy a number of times, and each time I was not really sure of the reason, but was led by a feeling--a feeling that said therapy was not in my best interest, and might even be working against me. At those times I could not articulate the reason although I used certain situations as the excuse for ending therapy.

What I realize now is that it is true I could not discuss certain things with you; how could I trust you? I tried to force myself to think of you as untouched or unaffected by your position, sex, class, privileges and prejudices.

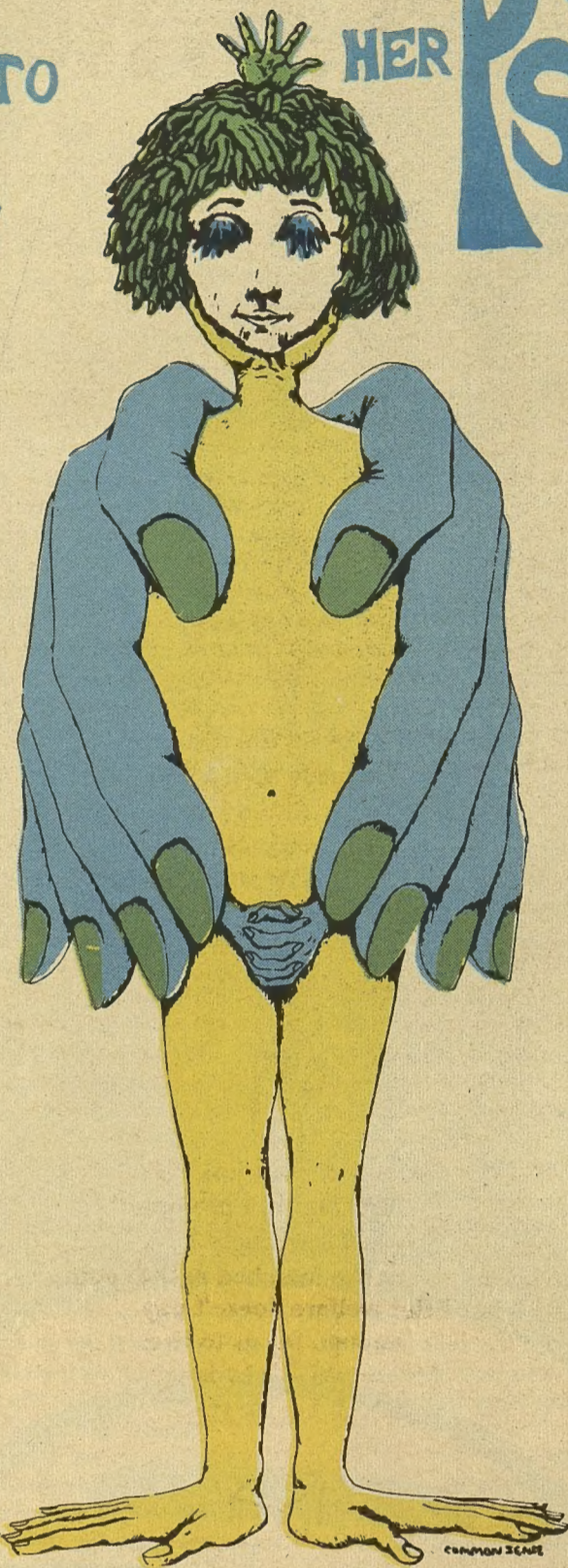
I was operating under a false premise, namely that we could have an honest, open exchange of ideas. Instead I have had to guess where you stand from things you imply, rather than have real feedback on which to defend my accusations. I also see that there are very real reasons why you would want to withhold information from me, and also channel things into a direction which would and did work against me as a woman.

Therapy acts to enforce the whole male structure and ultimately forces women into dependence upon an area which, founded and dominated by men, has been used against women. Let me explain.

You, by virtue of your title, set yourself up as the source of knowledge. You have something I want. As a woman, forced to accept the whole male structure, I accept the idea that I have a problem, rather than realizing that I as a woman am forced to function in a male supremacist structure and that I cannot function as a human being when I am constantly being knocked down, forced to have meaningless relationships with men because I am afraid of the consequences if I don't forced to submit to a life of educational tracking--and then told I am sick when I refuse to put up with any more of the shit.

I am tired of being told I have a basic insecurity, a mother complex, a father complex. I am tired of thinking of myself as Crazy--a nice way to make sure I never throw off the oppression--a way to keep women dependent upon the oppressors.

Men make the definitions of crazy or not crazy, they then set themselves up as the saviors. They have the "answer." Of course, they don't tell you (the patient) what they know. How else could they keep you dependent.



Let's get down to the real facts. You have said that my involvement with Women's Liberation was an outlet for my hostility against men. I was made to feel that it was just another part of therapy. Instead of hitting a punching bag, I joined Women's Liberation. If I did not share the pain of many women, I would begin to feel that I have a unique problem. I read books (written by men) in which I am told that I am maladjusted, cannot accept authority, sexually deviant, etc., etc.

I was lucky enough to realize that my hostility towards men was real, and was not an individual problem. You bet I had reasons to hate men--you not being the least. From age three I was dragged to shrink after shrink because I was too "aggressive." Meaning I was not acting as a little girl should. I hit boys and talked back. I hated my father for treating my mother so badly, and hated my mother for not defending herself (at the time I thought she had a choice.)

When I talked to you about the Collective, you made me feel it was an "escape," whatever that means. I mean, why should I live alone, work 9-5, five days a week? You call wanting to live with others, wanting to share living responsibilities, an escape. You think I am running away from my problems. Well, God damn it--I am tired of thinking that it is MY problem, rather than a political problem.

When I accuse you of using your maleness, and class against me, you say I am hostile--as if there is no basis for my feeling that way. You refuse to accept the fact that I prefer a relationship with a woman than with a man. You insist that there are "good" men around. If you use yourself as an example, well, I am even more convinced that there are none.

When we talked about me wanting to keep my baby, all you could say was how difficult it would be for me to get married, continue my schooling, meet other people (men). Did you ever think that maybe I didn't want to get married? Did you ever think that a Collective could be an alternative? Did you ever think of how I could do it, or did you only say, "I have a patient who has tried and has a messed-up kid."

You see, there are very real reasons why you would want me to think certain things. I mean, what would happen if all women began to realize that they were not sick or crazy but reacting to very real problems, shared by many other women. Sure I hate sex with men. It has never been good. I don't come because I am made numb used as a machine. You have said that I pick these kind of men. What shit! There aren't any others around.

I mean it takes a long time to raise a man's consciousness--and I have given up. I have been wrong in thinking that you know more about me than I know about myself. That is the same line men always use, "You're too emotional."

Even a female psychiatrist falls into the same trap. She also accepts the male structure (there are many reasons why she does), so that I would not go to a female psychiatrist. The whole psychological thing is based on the premise that there are INDIVIDUAL problems rather than a social problem which is political.

I have reached the point where I know there is only one solution for me as a woman--unity with other women and ultimately a revolution. I have also identified my oppressors. No, it is not society (that is too general) My oppressors are not institutions. My oppressors are MEN--and all the superstructures that are set up by men: I refuse to allow MEN TO DEFINE me anymore. I refuse to support a system which works against me and my sisters.

One other thing. The \$28.00 which I owe you will be given to the Women's Center as a donation. Since you used your privileges to exploit me, I feel it is only fair (if there is such a thing) for me to take your money and give it to the same people you have made money from.

Let it also be understood, that when I have done things like this which were in my best interest, you resorted to calling me crazy rather than dealing with my feelings. By thinking of me as crazy, you exempted yourself from all responsibility. Well, this time it won't work. If you cannot call me crazy then you will just be angry. I really don't care what you do. I know where things are at. For once I have told it like it is.....

All Power to Women.

--Nadine Miller
Radical Therapist Collective/LNS

GAY DANCES

WHY C. G. A. DANCE WAS CALLED OFF

The Chicago Gay Alliance (CGA) had scheduled a benefit dance at the IWW Hall for the evening of Dec. 4. The dance was called off. For those of you who had planned to attend the dance and do not know why it was cancelled, we reprint a leaflet that explains:

"Two years ago--December 4, 1969--Fred Hampton and Mark Clark of the Black Panther Party were murdered in their sleep by the Chicago police."

"We gay people know the viciousness of the police, when they murder James Clay one year ago November 25 for the crime of being a transvestite and black, when they raid the bars, when they harass us on the streets.

"And we know the need to get together out of love for our people and fight for freedom.

"We're sorry for the inconvenience if you planned to attend the dance, but when we realized what day December 4 was, we felt we must show our respect and cancel the dance."

LAWYERS, TRANSVESTITES PLAN DANCE

DECEMBER 22

There will be a benefit ball on Wednesday December 22, to raise money for two Chicago legal aid groups--the National Lawyers Guild and the Transvestites Legal Committee. The benefit will be held at the Colonial Ballroom, 914 E. 79th (14 blocks East of the Dan Ryan Expressway).

There will be a band, disk jockeys, costume prizes and door prizes. There will be entertainment by female impersonators such as The Fabulous Saboo, Wild Cherry, and Miss Skellie. Ortez, the 3rd world gay revolutionary, will speak.

For tickets, contact the National Lawyer's Guild and the Transvestites Legal Committee, 21 E. Van Buren, room 604, 939-2492. Advance donation--\$3. At the door--\$3.50.

The National Lawyers Guild is an organization of radical lawyers and legal workers involved in work with the Black Panthers, the GI movement, Rising Up Angry, the Women's movement, the gay movement, and other groups and individuals in need of free or low-cost legal aid from people who can understand their situation.

The Transvestites Legal Committee, which works in cooperation with the National Lawyer's Guild and the Chicago Gay People's Legal Committee, helps transvestites and gays with problems like police harassment, being cut off welfare rolls, and facing the draft.

(MORE GAY NEWS ON PAGE 11)

DON'T WORK FOR TAPS

It's true that a lot of people need bread these days, and some may be seeking ways to make a whole bunch fast. The fast buck, just to maybe make enough to set yourself up on a farm with your friends so that you might not have to deal with the piggish money matters of rent, buying food in a store, income taxes after \$1700, and whatever else the man decides is necessary to feed his fat ass off of your sweat. So you might like to make as much as you can as soon as possible, so that you can finally leave it all, as soon as you have enough money.

Don't become what you're fighting. There's been an ad going around in the classified sections of the City-wides & some college campus papers. The ad tells you that you can make up to \$2800 a month working in the Yukon and in Alaska. The ad is put out by the Job Research Center in Toronto, though I have seen some ads put out from Anchorage Alaska. The ads tell you to send \$3 for a booklet explaining "job opportunities in the Far North," or something similar. The \$3 will tell you to get damn good underwear (good for -90 degrees F). It will tell you the cost of living (\$75 a week for food and lodging, it will tell you about leave time and waiting periods (waiting to be hired periods, no more than 2 weeks). It will give you a list of employment agencies up there.

Blue collar jobs pay \$5.99 per hr., you work like a dog, a freezing dog, 7 days a week, 12 hours a day. Double time on Sunday, time and a half on Saturdays. Time and a half over 40 hours. The money goes like this: \$5.99 X 40=\$239.60. \$8.98 X 32=\$287.52, \$11.98 X 12=\$143.76. That comes to a weekly average of \$670.88--a monthly average of \$2,907.15. Geophysical companies wage rates are lower--\$2.50 an hour, a monthly average of \$1,570.83--they work 14 to 16 hours per day.

That's really ok if you don't mind the bitter cold, and if you don't mind working 84 hours a week (what ever happened to labor law?), but the whole problem (the rub, as the English say) is that it is (if you haven't already guessed)

CONSTRUCTING THE ALASKAN PIPELINE--the OIL line that threatens to melt the permafrost, that threatens the caribou, and other wildlife of the soon to be destroyed beautiful (one of the most delicately balanced eco-systems) last frontiers. We must not support these OIL pigs. We must not let these corporations ruin the Eskimo culture, the last Amerikan Indians. We cannot help them build their pipeline that will ruin the North for gasoline, that will ruin our cities. So, if you see the ad, or if a friend tells you about fantastic bread that can be made working in Alaska, remember, it's run by Pigs.

--LUTY.

GAY HATERS MURDER MAN

Los Angeles Police reported they found Robert W. Reilly, age 43, shot to death August 25 in a Hollywood hotel room. On his right buttock was written "Death to Queers." (Thanks to the Advocate, Nov. 24, 1971.)

WOMAN FIGHTS POLLUTION

SEATTLE (LNS)--Mrs. Amanda Ramos has six children--all of them are mentally retarded, and three of them have kidney damage. Why? Because Mrs. Ramos lives next door to Lead Products, Inc., a company that reclaims lead from old car batteries.

The factory has a forced air and water spray system to pump untreated lead residues into the air in order to protect their employees from lead poisoning. In so doing, they are filling the air around the plant with poisonous lead.

Mrs. Ramos brought suit against Lead Products for \$5.29 million in damages. She received \$175,000 in an out-of-court settlement.

ROCKEFELLERS



Patagonier.

WOMEN STRIKE NIXON HOTEL

On November 9th, President Nixon spoke at a Republican fund-raising dinner at the Hotel Americana in New York. A day later, some of us (we're a small group of women) checked in to the ritziest single room on the top floor and in less than an hour, wrecked it. Curtains, mattresses, pillows, bedspreads and towels were slashed, ink was poured on the rug; red dye was splashed around the room, wires were cut, furniture was gouged; the toilet seat was glued down; and walls were spraypainted. We left this message spray-painted on the wall:

Nixon spoke here
The AmeriKKKana pays
Avenge Attica
Signed "Women Unite!"

Nixon has been in power for three years and this year we have a job to do that transcends the fact that the New York Time tells us weekly that the movement is dead. We want to stop Nixon and Rockefeller the same way the people stopped Johnson: constant harassment by huge demonstrations, small disruptions, a growing tide of resistance which made it impossible for him to appear in public. Every action we do hurts them and energizes us--strikes, painting, guerrilla theatre, putting out a great leaflet, or doing a mini-guerrilla attack. We all have skills to contribute. For this action we used all the knowledge and wiles we learned as women: making up well, knowing how to speak softly and correctly, being "ladies"--they were as valuable to us as electronics or the ability to make good speeches are to others in other situations.

While Nixon and Bob Hope ate Pate, the brothers at Attica were planning a hunger strike for November 13th to mark the second month since the massacre. While Nixon spoke of "a generation of peace and prosperity" his wage/price freeze ensured that prices would creep up, profits soar and wages shrivel. While Nixon speaks of "strengthening the peace forces against the criminal forces," the Vietnam war continues, scag continues to pour into the ghetto and youth communities, and William "Have-wire-will-tap" Rehnquist is nominated for the Supreme Court.

This was a small action, conceived and carried out by a group of friends. Although it took careful planning, it was simple to do. If this kind of action--its variations are endless--keeps happening all over the country, it will become one more effective tactic in our strategy.

ALL POWER TO THE IMAGINATION!

HONG KONG STUDENTS PROTEST

HONG KONG (LNS)--When McGeorge Bundy was invited to lunch with a group of 28 advanced students and scholars in a special program in Hong Kong he might have expected some polite disagreement with his instrumental role as a Vietnam policy maker under Kennedy and Johnson. But he seemed both startled and upset over what actually took place. After reading a strongly worded indictment of his crimes, twenty of the scholars attending the luncheon turned over their plates and put pictures of American atrocities in Vietnam on top of them.

Bundy appeared visibly shaken by the protest, especially since he was appearing at the banquet as benevolent head of the Ford Foundation and several of the protestors were actually studying under highly selective Ford fellowships. The director of the University Service Center, who had issued the invitation, beat a hasty retreat, asking anyone who was interested in talking to Bundy to follow him to another room. Only two professors and four students moved, while 22 stayed behind in protest.

In their statement, the protestors explained in part, "Unfortunately none of the slaughtered and maimed can be with us today to share this meal bear witness to the blood on this man's hands, or remind us that they cannot forget...We cannot break bread with such a man nor engage in pointless discussion with him. Confronted by the enormity of McGeorge Bundy's guilt, we must put aside conventions of courtesy in order to honor the memory of countless victims for whom there will be no more lunches or polite conversations."



POLEROID BOYCOTT EFFECTIVE

CAMBRIDGE, Mass (LNS)--because of the year old international boycott of Polaroid Corp. products, the company has lost \$15 million so far this year, according to two organizers of the boycott.

Kenneth Williams and Caroline Hunter, both former Polaroid employees and members of the Polaroid Revolutionary Workers Movement, made the announcement on the anniversary of the first demonstration at Polaroid's Cambridge headquarters against the company's dealings with South Africa. Polaroid makes the identification cards which all blacks and other non-whites have to carry.

MA BELL STRIKES AGAIN

New York (LNS)--Bell Telephone, subsidiary of AT&T with 1970 assets of \$49.5 billion, is losing millions monthly on fake credit card calls. They are not taking it lightly; in fact they're cracking down. Here's how they do it.

Sometimes the phone company makes the operator who took the call attempt to trace the caller. They tell her (him?) that they will take the cost of the call out of her salary if she doesn't do it.

The operator will call the number that you placed the call to, attempting to track you down. Obviously you should only make credit card calls to people who you trust not to reveal your identity.

When an operator calls you inquiring about a credit card call, have a story ready. If she sounds friendly, use a story like, "I only know their first name was George and he was calling from Boston, operator." If a nasty supervisor calls, you can be nasty too. You don't have to give out ANY information.

Usually they want to know whose name the number is listed under. Let them find out the hard way.

Sometimes they ask if your mother is home. Sometimes they guess who called and bill them. They examine the past accounts of the person called to see who has called previously from the same city as the credit card call was made from. Sometimes they bill the number called. Sometimes they put it on the bill as a third party charge or a collect call.

REFUSE TO PAY. Keep track of the calls you actually do make and the credit card calls you receive (so you can refuse to pay them).

If an operator gets a lead to who made the credit card call, she turns the name over to the telephone security division.

They have special security pigs that can spend their full time tracking people down. They will stop at nothing.

They stakeout phone booths; don't always use the same location to call from. (Footnote: a couple of months ago, we observed 3 police cars and 2 Illinois Bell trucks converging around the phone booths at the Shell station at Halsted & Wrightwood. We couldn't find out what happened, but that might be one spot to avoid).

In some states they are allowed to tap your phone if there is a case of "defrauding the phone co." And of course, they tap phones in all states whether they are allowed to or not.

GAY PRISON RIOT

A riot erupted Oct. 22 in the area of New York City's House of Detention for Men (the Tombs) where homosexuals are held, prompting an unsuccessful effort by the Gay Activists Alliance to send observers into the jail.

Word of the riots got out when prisoners made phone calls to radio stations WBAI-FM and WLIB. The radio stations then called GAA and GAA called politicians and news people and set up a press conference the next day to call attention to the riots and make it harder for the prison officials and guards to get away with harming the gay prisoners.

A full scale riot had occurred, said GAA, with mattresses being set fire and toilet facilities smashed. The inmates claimed that the guards who entered the cellblock helmeted and without shield numbers to avoid identification, were the instigators.

The Department of Corrections claimed that the guards were removing a group of men who had claimed to be homosexual in order to be placed in that particular area of the jail and solicit the gays. On removal, the men rioted.

As usual, news media and gay groups have not been able to get permission to enter the jails and interview prisoners to find out the whole story.

The City Council task force investigating prison conditions said in a statement Oct. 25 that unless prison conditions are changed, it could turn into "another Attica" (Thanks to the Advocate Nov. 24, 1971).

Survival Week

For several weeks prior to November 26, people from People's Information Center went to merchants in the community and asked for donations of food and clothing and money to buy food and clothing for oppressed families on the north side. People going into supermarkets were asked to buy something extra for the program. Wholesalers on South Water Market were asked to donate a crate of oranges or a sack of potatoes...Restaurants were asked to donate what they could. Individuals collected clothing new from store owners and good quality used from you and me. On Nov. 29 at Holy Covenant Church, site of the Frizi Engelstein Free People's Health Clinic, 400-500 persons from northside neighborhoods gathered to eat supper, receive bags of groceries (including a chicken in every bag) and clothing. The church was packed with persons--adults and kids, but no one was hassled by it. Kids and adults alike pitched in beforehand to mend and wash clothing, pack bags of groceries and prepare supper. There was hardly room to move around but everyone was in really high spirits. During that week, the collections went on. The movie "Justice?" a film about San Quentin and the Soledad Brothers by NET was shown in various places.

Dec. 4, 1971, two years after Mark Clark and Fred Hampton were murdered by Hanrahan's raiders, a celebration. A celebration of survival--the people will survive without the help of the state, despite the hindrance of the state. A survival rally on the west side in the Stone Temple Baptist Church. We thought we got there late but it didn't start for another two hours. We sat in the balcony, where at least a third of those there were white. Downstairs it was almost all black folks. Gray-haired grandmothers and eight year old kids. Black Panthers in long leather coats and babies wailing. Some people in work clothes, some in their sunday best. In the balcony clusters of white folks from People's Information Center, Rising Up Angry, People's Peace Treaty and other organizations interspersed with neighborhood people. Two thousand people in all jam the church. Black Panthers walking up and down with walkie-talkies with skyhigh antennae. A sister announces that testing for sickle-cell anemia is going on in the basement. There is no smoking in the church. I notice Stars of David on the walls and the stain-glass windows and realize this used to be a synagogue.

Finally the rally begins with some gospel singing by choirs from the New Testament Baptist Church. The pastor is a woman. The kids sing to the accompaniment of an electric guitar and electric bass. They clap and move from side to side in unison. Everyone gets into it. Then some more singing by a quartet. The sister, acting as m.c. introduces herself as Yvonne King, Field Secretary for the Illinois Chapter of the Black Panther Party. She talks a bit about the survival programs and then introduces Rev. Charles Bruning from Baltimore who speaks about the church's role in black survival and current survival programs.

And then, to the accompaniment of the guitar & bass he introduces the Chairman of the Black Panther Party, Bobby Seale. Bobby enters with five body guards who take their stance around the podium. He speaks for the next twenty minutes about revolution and survival, about people being entitled to free food, free



clothing (new not used, decent housing, free medical care...about what's going to happen when the pigs come to arrest our groceries, about not only providing a chicken for every pot but instituting a free pot program (the kitchen utensil, not the weed) if necessary. The people are really charged up and shout Right on! or Amen! Time after time his speech is broken by applause. I am entranced by his style which is somewhere between comedian and preacher. So is everyone else. He concludes with the following thought: "Then, at any time, at any time that the racist power structure moves in the community, moves against the Free Medical Clinics, moves to nearly any point to stop the Sickle Cell Anemia Programs (which, most of them aren't, they are trying to co-opt them) moves to try to stop the Angela Davis Free Food Program, if they move to try to stop the Intercommunal Youth Institutes in the communities, if they move to try to stop the Free Shoes Program, the Free Clothing Program, the Free Breakfast Program, we'll have to go on and get us a free gun program. ALL POWER TO THE PEOPLE!"

Then he departs, shaking hands with kids in the choir. (He'll be back Feb. 8-9 to appeal contempt charges laid on him by Judge Julius. He faces a possible five years in jail on these charges.) The last speaker is introduced: Bobby Rush, Deputy Minister of Defense for the Illinois chapter, recently released after serving six months in jail. No speech, but an explanation of how the food is going to be given out. People line up in one aisle to receive bags of groceries, in the other aisle for shoes, new shoes. There are 5,000 bags of groceries to be distributed. People have worked around the clock for two weeks or more to prepare them. The shopping bags are stenciled on the side

with "Fred Hampton and Mark Clark Free Food Program. "Black Panther Party" and with a black panther. We leave as they begin passing out the groceries and learn later that it went on til 10 o'clock that night.

Survival is a year-round struggle that gets harder as the days get shorter and the winter gets colder. To make Christmas a bright spot in the midst of all this is a phenomenal task.

The free food and clothing programs are to be continuing programs. In the next two weeks People's Information Center is collecting food for Christmas baskets. They are leafletting shoppers outside supermarkets, asking them to buy something extra for the survival program: cans of vegetables, eggs, potatoes, fruit, bags of cranberries, a ham or a chicken. They are sending letters to merchants asking them to donate food or toys or clothing for oppressed families. Those families that were at the church Nov. 29 and didn't get those items of clothing they needed were given a form to fill out on which they could list ten items of clothing they needed, whether it was for a child or adult, the size, etc. Between now and Xmas, People's Information Center is trying to fill these orders both by asking merchants for donations of new clothing and also through people's donations of good quality used clothing. They particularly need winter coats, shoes, boots and pants, baby clothes and shoe clothes of all sorts. Many kids are going to school in cotton cbats or staying home when it's too cold & thus facing reprisals for truancy. If you can contribute food, clothing, toys, money or transportation for picking up food and clothing, please contact People's Information Center, 2154 N. Halsted, 549-8626.

—MARALEE

Greenbay Prison Riot

It all started one afternoon on Nov. 12 when Jesse White of the Milwaukee 3 was again receiving undue harassment and getting beat up by prison guards. The other prisoners aware of the situation of Jesse became uptight but remained passive until dinner. Then one man grabbed a chair and threw it towards a window. Hell broke loose. Lots of fires were started in cell blocks. Some inmates were shot. The straight press failed to report that. There was between \$250,000 and \$500,000 damage done. After the riots were suppressed, the brothers were put in lock up meaning that they are forbidden to leave their cells for most of the time. This will continue until Christmas eve. Visiting hours have been restricted to one hour a day and only the closest relatives are allowed to come.

Greenbay prisoners had good racial relations before. Now, unfortunately, everyone is tense and a race riot may break out. It would certainly be sad to see brothers fighting brothers.

I'm sure, though, that the prison officials are delighted.

—I.M. Sewslepy.

COMMUNITY NEWS COMM



Instead of supporting the capitalist consumerism of Xmas that began recently with the biggest crowds of the year in the stores, how about giving different kinds of gifts this Christmas/Saturnia? For example:

*Memberships in organizations, such as the Sierra Club or the Southern Bicycle League. Subscriptions to newspapers or journals, for example the Seed or others that are oriented toward ecology or politics in general.

*Gifts that don't use up the earth: used furniture, tickets for concerts, movies, theatre; plants; books (how about giving away one that you've already read?)

*Gifts that help save the earth: Canvas shopping bags, cloth napkins and/or napkin rings (how about ceramic or wooden ones that you made yourself?)

*Gifts that you made yourself: Cooked or baked goods such as bread, granola, preserves, something knitted, crocheted, sewn or macramé; certificates for some service you offer to do in the future (such as for one day of weeding in a garden or one oil change on a car or a checkup on a bicycle.)

Wrap it all up in newspapers or brown bags--tie it up with scraps of yarn. Make your own cards without envelopes just fold the message inside and seal with tape. And limit the number of cards you send to people you don't expect to see this season. Make your own decorations for your home, string popcorn and cranberries; bake cookies with holes in them so you can hang them; make other ornaments from ribbon and fabric scraps you may have around the house. Hang your ornaments on a tree outside or just around your windows inside. And save a tree this year. If you want something new and green in the house, get a potted plant and keep it all year round. Or better yet, plant a live tree!

COUNTERGIFT

PLAYBOY PLAYS WITH METROHELP

On November 1st, Metrohelp opened its telephone lines to the Chicago area people. Most people welcomed the opening because it promised to co-ordinate hotline and crisis centers for the entire metropolitan Chicago area, as well as provide the Lincoln Park community with a hotline/drop-in center.

Metro got its funding from the Playboy Foundation and contrary to paranoia, it seemed (then) that the funds had few strings attached. The counter culture community welcomed the money--finally all the hotlines and drop-in centers like Kool-aide, Grace Church, Changes and Looking Glass would have a little money to pay overdue phone bills and rent.

Metrohelp used some of its funding to hire shift supervisors--freaks who did the dirty work at Metrohelp.

It seemed then that the money was going to good use, but now it seems that the introduction of a paid staff has begun to disintegrate the Metro collective. The volunteers and staff are unhappy with each other. The staff feels that the volunteers are lazy and irresponsible while the volunteers feel that the staff are condescending, overcritical and basically don't give a damn about them.

Now some strings have appeared on the Playboy money. Hefner has begun to interfere with Metrohelp. A few weeks ago, he decided that he didn't like the name Metrohelp. He ordered the name shortened to Help. It seems that Help fits in better with Hef's ideas of establishing a nationwide hotline network, all funded by the Playboy Foundation. Hefner seems determined to introduce the Playboy Philosophy into the counter-culture.

The dilemma depicted by the hassles at Metrohelp seem typical of the cooptation and attempts at control that arise whenever a countercultural institution or group gets money from an establishment source. Money means control, after all, and unless we can support our own institutions we're in trouble.

--Gretchen.



INDIANS OUT IN THE COLD

Winters have always been hard on the American Indian, especially in the Great Plains. The Chicago Indian Village has been having a tough winter out in Naperville at the Methodist Camp Seeger. The good Christians are getting set to evict Mike Chosa and his band of homeless Indians and put them out into the Chicago winter. Needless to say, the 132 units of low-cost housing promised the Village has yet to materialize and seems to be about as probable as another great buffalo hunt. There are some good things happening, however, among the gloom. Carole Warrington, the righteous Indian sister (and mother of six) who started the village in May, 1970, has taken another group from the Village to the Lion's Den at Lincoln Park Zoo where they are to be found daily, educating the people. Carole's point in this is that the city treats the animals better than the people, supplying the beasts with shelter, warmth and food (the bill for the latter at the zoo last year came to \$500,000). The Indians also point out that Lincoln fought against the noble Black Hawk, Sac Chief, who refused to give up his land to the whites and received 120 acres of free land for doing so. Lincoln, after all, was a pig. The Chicago Indian Village is demanding adequate housing food and medical facilities from the city. Additional demands include the freeing of all Indian men being held on draft charges and the revision of all public school textbooks which are racist in portraying the American Indian as a savage. The big demand by the Chicago Indian Village is that they be given 500 acres of unused land at Argonne National Laboratory to which, under treaty, they are entitled.

Every night as we snuggle off to sleep, anywhere from 15 to 25 American Indians are forced to sleep on dirty mattresses on a crowded and cluttered floor of the Chicago Indian Village, 1354 W. Wilson Ave. As likely as not, they are hungry when they go to bed, many will be drunk, and these are the more together Indians in Chicago! The power elite in the city is trying, as usual, to pick off the leadership of the Village. Carole goes to court on Mon. Dec. 6 to face assault charges for the Belmont Harbor Nike site action last June. She faces a jail term but is not scared. Mike Chosa is being sued by the good Methodists for not leaving their (formerly Indian) camp and was recently arrested in a pig harassment for possession of an unregistered firearm. Right on to the unregistered firearms of liberation!

OK, winter is here, folks, and the American Indians here are not doing so well but they are fighting back and that's so beautiful. The Chicago Indian Village needs help from its white friends--and we know you're there. If you can spare food, clothing, transportation, or any other mere possessions, they'd really appreciate it. Better yet, come by the Chicago Indian Village and see what life is like for the American Indian in the latter half of the twentieth century. For further information, call 334-3081.

--Jerry.

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UNITY NEWS COMMUNITY

Last Saturday night (Nov. 27) after digging the music along Lincoln Ave. I met 3 new friends in front of the Wobbly Hall. They were headed towards Alices to hear Muddy Waters, Buddy Guy, Otis Rush and some other big name black blues talent at the benefit. Young, alive and full of street jive, we had the best of times clowning our way down the street.

Discovering that we were all about broke we decided to jive our way in for what we did have--about 85 cents in loot and a million dollars worth of laughs and fun. So we reach the door and one brother bumps his head on it and I follow him in saying that he's injured and we have to get him to the john to see how badly. Ray Townley, the manager, calls out for Jerome, his ace in the hole number one flunky and says "take care of this boy," then he turns to me and says "Get out" and starts pushing me to the door. I say "Look here you got no call to be so pushy so cut it out." He says, "You're just playing a game--that boy isn't hurt." I say "Ok Ray, the truth is that I don't have the \$2 donation and I really want to see the music. I live in the neighborhood and this place is theoretically as much mine as it is yours, so just let us breeze in, Ok?"

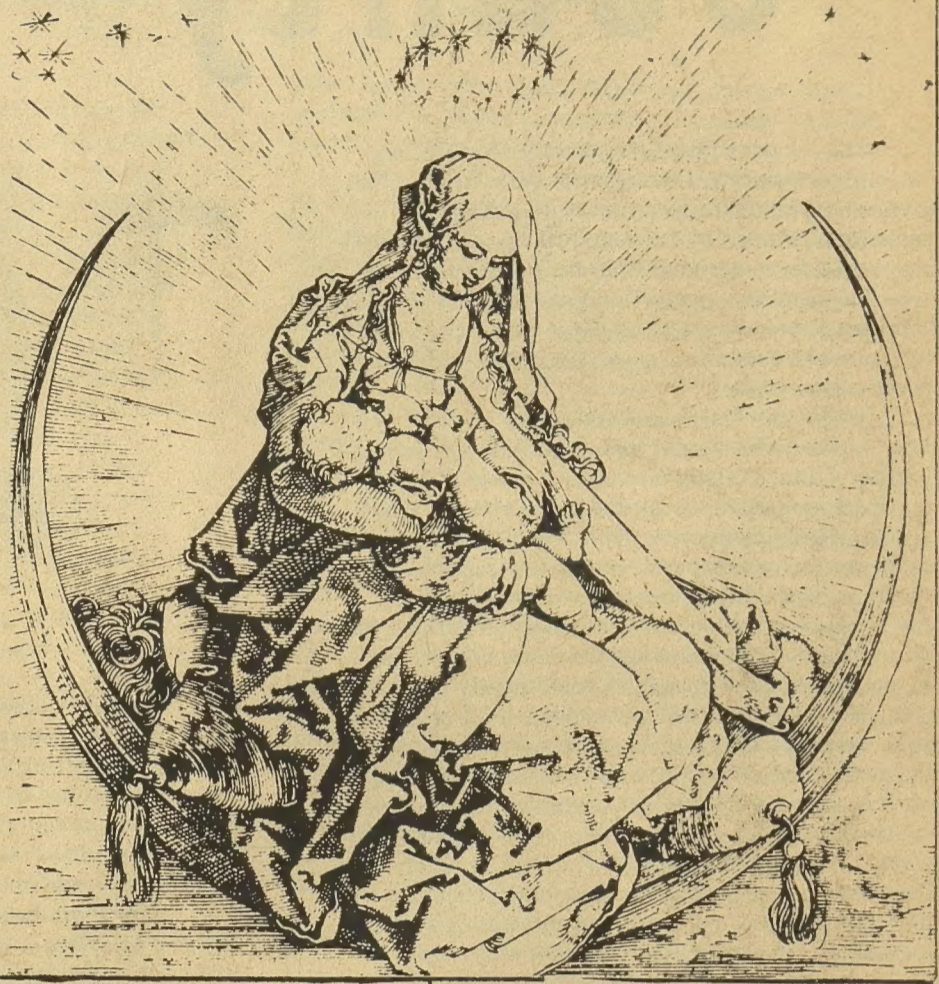
By this time Ray is getting noticeably upset and once again he calls for Jerome. The card says \$2 donation so I empty my pockets and put out 85 cents, a ring of keys, two harmonicas, a wallet and some pocket lint. "Take what you want but just let me in to

see the music." Ray says "Put that back in your pockets asshole and get out." Now Jerome is pushing too and by the time I get pushed out the door I'm pissed and begin to push back. So Jerome grabs me from behind and Ray reappears with a can of MACE (do you believe it?) and commences to do a number on my eyes, ears, nose and other exposed parts of my face. This makes me even more pissed and I begin to go berserk and really start fighting. The result is a very sore set of eyes, a broken pair of glasses (I later picked bits of the smashed lenses from my knee) sore throat and neck--not to mention lots of bad feelings and wasted energy. So when Ray says Jerome, call the pigs," the three brothers say "look here man, it's not cool to be here when the pigs come so let's split. So we split.

Alices is supposed to have been opened thru mass community support and is supposed to be beginning to develop an identity as a "center for fine arts." My personal feeling is that Alices Revisited was opened with the energy and backing of the old Alices and that ever since reopening, Ray Townley has exploited and made personal use of that energy. If the management can't see past the dollar sign and the lure of big business I think the place should be boycotted by the community. By the way, last I heard mace was illegal and used only by postmen & pigs. Does this mean that when mace is outlawed only outlaws will have mace?

--Danny Stalzer.

ALICE VAMPS ON BROTHER



INTERCOURSE HASSLES

In Volume / number II there was an ad in Intercourse which read "Girl (18) wishes SAME to share apartment. Completely straight please!" We received a call a few days later from someone who strongly objected to the ad. We hadn't given the ad much thought before, but we could see the caller's point. The ad puts down gay people though the person who put the ad in may not have meant it that way. "completely straight please!" implies that a lesbian is a ripoff sex maniac. The caller was also annoyed that the ad used the term "girl" instead of "woman." We'd prefer the use of "woman" over "girl" but usually won't change the ad if it does say "girl" But we consider " chick" offensive and degrading to women unless of course chick is used to mean "baby chicken." If we come across an ad worded, for example, "hip chick wants to share apartment", we'd change "hip chick" to "woman" rather than throw the ad away. But that still bothers us because if the person wanted herself to come across as a "hip chick" it would be dishonest to advertise that she considers herself a woman.

In every issue there is at least one ad that's worded funny and we have problems deciding if it should go in or not. So please watch how you word your ads and avoid sexist slang.

--Becky.

We haven't received much feedback about high school so it's getting ignored often. that is sad because students are people & their oppression shouldn't be looked upon lightly.

I remember in my high school days if we wanted to work toward being treated fairly we felt so alone except if it had something to do with lunchroom food, then EVERYBODY was making demands. But I won't go into that. The point I'm trying to get to is that if the students could get together to start a rap group they'd know they aren't alone and continue on in their battle for equality, justice and other good sounding words. So how about everyone coming to the Seed, 950 W. Wrightwood, starting Sunday Dec. 19 at 2:30 p.m. to rap, commiserate and conspire. If no one shows up on Dec. 19, though, the first meeting will also be the last.

--Becky.

to the free breakfast for children program in this neighborhood--something that many of the openly straight businesses do contribute to.

Alices even refused to let Lionel Biotari of the IWW make an announcement & pass the hat for bail for an imprisoned person. When asked if there was a reason for this, the omnipotent Townley said "NO." The audience was closed. The brother was still in jail.

People under 18 can't get in at all on weekends--unless they happen to be 18 year old "chicks" that male staffers want to put the make on.

The staff situation at Alices has been like a revolving door--few of the people who built and created the place from the beginning have remained. Begun as a group that worked as a collective, Alices now hires people to come in and mop the floor, work in the kitchen, etc. a situation that recently led the IWW to pull their union shop card.

There are almost never free nights when community people can just come in and sit, drink coffee and talk--which was the original idea for the place. Live music was supposed

Dissatisfaction with Alices has been brewing for some time. But the above beating & macing helped galvanize people into finally attempting to do something. Hearing about the macing, some people met and put out the following leaflet:

"You and all your friends and neighbors are cordially invited to a community celebration and renaming ceremony at Alices, 950 W. Wrightwood, Thursday, Dec. 9th at 8 p.m. At the festivities, we will rename Alices: TOWNLEY'S TAP REVOMITED. Here are just a few of the many reasons why.

Community people have been maced & beaten by the staff--a fact pointed out again by the recent macing and beating of Danny Stalzer on Nov. 27. Alices, which sometimes claims to be counter-cultural, a movement, or a community place calls the cops with a regularity that has to be seen to be believed.

Over a year ago, a staff member left Alices after taking part in their policy of beating up "bummers" (read you or me) in the alley behind Alices. To quote Alices boss, Ray Townley himself: "We've kicked out more bummers and hasslers than any other place we know of. Tell me, what other organization is trying to deal with bad scenes in the neighborhood." (Chicago Seed Vol 6 No. 8). Tell us Ray--what other business in the neighborhood has created so many bad scenes?

A woman's personal freedom is as much abused within Alices as on the streets--probably more so since several male staffers joyfully take part in sizing up the "chicks" and "broad" from the moment they walk in the door. Sisters who confronted them on this finally left Alices for good in disgust.

When gay people approached Townley about the possibility of having one night a week for "Gay Night" he refused to even treat their request seriously. His attitude, expressed in a private conversation, was that "we don't want all those people in here. What kind of reputation would the place get." Townley also didn't want "teenyboppers" or "free society freaks" hanging out. So who does he want?

Alices Revisited claims to admit people by "donation" (donations are legally voluntary--anything you want to give) when in fact they rigidly enforce a compulsory admission fee of up to \$3.50--a price no poor people can afford.

Alices has refused to contribute anything



to help pay for keeping the place open for the people for the rest of the week--now it's become the only function of the place.

Community bands hardly ever get a chance to play--only "big name" bands that charge up to \$1200 a night. Local community bands would cost less than 10% of this. At the old Alices, local musicians could pack the house on weekends and just pass the hat. Alices has a general attitude towards peo-

ple which amounts to "what can you do for me." There is no love for people--only an attempt to use them for the continued existence of Alices. Alices asks the community to support it--when it does nothing for the community--cares nothing even for the people who come into Alices--except wanting their money.

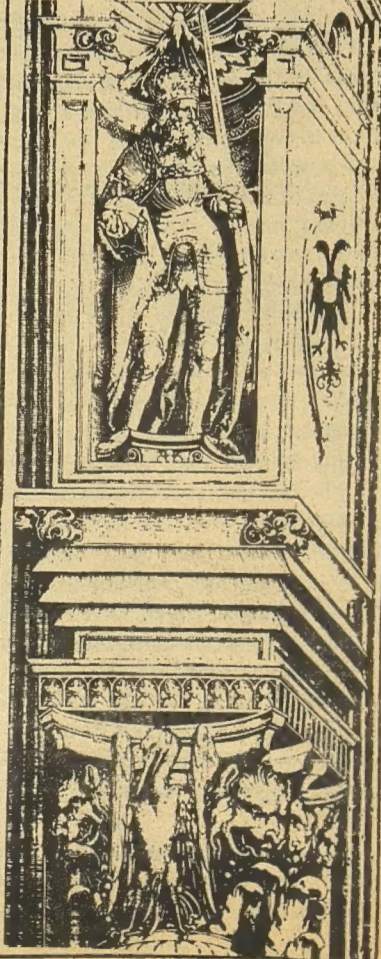
"Alices opened with mass community support" is what Townley says. And it's true. Alices Revisited opened with mass community support based on what the old Alices on Lincoln Avenue was--a community place, based on people not profit--where GIs, young and old people, women, black, latin and gay people from the neighborhood could all come and feel free about getting together.

There will probably be all kinds of arguments, counter-arguments and distortions in response to this leaflet. We maintain that any place that can take part in any of the above has no love or respect for the people. Surely Alice has been locked in the basement for a long time. We want to set the spirit of Alice free in the community once again and we rename this monster: TOWNLEY'S TAP REVOMITED."

By the time you read this, the renaming ceremony will have occurred--a report of this festive occasion will appear in the next issue of the Seed--on sale around Christmas time. Watch for it.

No more pigs in our community!

TOWNLEY'S TAP



county hospital

Cook County hospital's annual crisis took the outward form during the last two months of a conflict between the united residents and internes and the administration headed by Dr. James Haughton, but anyone hoping to understand what has been shaking the huge, old medical complex that provides most of black Chicago's limited medical care must realize this squall is only part of a darkening storm throughout American medicine as a whole.

People call American medical care a "dual" system: expensive insurance, luxurious hotel-like private hospital rooms, a family doctor with a host of specialists called in when necessary for those who can afford it, and packed, inadequate, public hospital rooms, no family doctors and slapdash emergency treatment for the poor. That's true enough, if you also remember that in between are increasing numbers of working people who cannot afford enough insurance nor pay for the medical care they need yet don't qualify for some of the limited medical aid to the poor, itself being cut back. However, the system is a lot more unified than it appears, unified by profit—for certain private hospitals, for drug and equipment companies, for insurance companies, for many doctors. Government and legally non-profit medical facilities exist largely to supply sufficient care to the poor to avoid a political crisis over their mistreatment, yet protect profit-making medical institutions. Health profiteers are not really hurt by these public services, since they are financed by a regressive tax system—often property tax at the local level—which falls most heavily on low and medium income families.

A unified, comprehensive plan to guarantee the health of everyone—and to take preventive measures to keep people from getting sick—is not part of this plan, nor part of most of the jerry-built reforms involving federal aid which will only bolster the present system and shift the burden of taking care of those of us who are unprofitable to the health industry to the government.

Cook County hospital started as a hospital for the poor 130 years ago and its fortunes have been closely tied to changes in Chicago's poor—who manipulated them politically, what color skin they had, how much of a political threat they could pose. In recent years much of the threat of disruption has come immediately from the Residents and Internes Association (RIA), acting not only in defense of the interests of the recently graduated doctors in their first years of practice but also speaking out in behalf of the patients and the poor communities they come from.

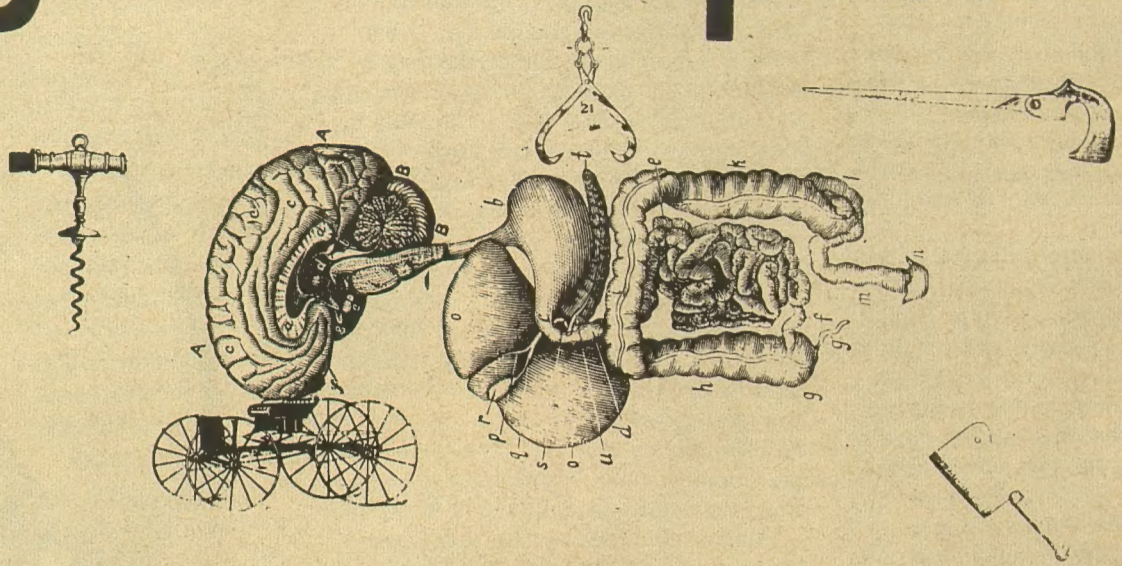
The latest phase of their continuing conflict with the powers that govern Cook County and Cook County Hospital publicly erupted after the current governing commission voted Oct. 2 to freeze the salaries of all the house staff (residents and internes, as opposed to the attending staff of senior, salaried doctors) for two years and ordered all Medicare payments for patients treated at the hospital to go directly to the hospital instead of to a doctor-controlled fund for equipment and research.

A little over a week later the executive committee of the entire medical staff called for Haughton's resignation, as the residents and internes had done months before, and the RIA demanded a new governing commission of representatives of the communities served by the hospitals, instead of the business men and representatives of private medical interests who dominate the present board. Doctors considered the two board decisions provocations, but their real targets were Haughton and the board.

Haughton held on to his power but made Dr. David Greeley acting director of the hospital. When Greeley met with some of the doctors to talk about problems, he claimed they made threats to "destroy" the hospital, and without further ado the five doctors including the two main officers of the RIA, were fired.

The resident and interne staff immediately struck back, especially when the five fired doctors denied making any threats and protested the violation of hospital by-laws and the "agreement" between doctors and administration which serves as a contract. At first 215, later 292, doctors threatened to resign if the five were not rehired immediately. A court order stayed their dismissal and a decision is supposed to be made by an arbitration board now being formed, but 80 out of the roughly 500 resident and interne staff are expected to leave anyway by the beginning of next year.

If the radical health workers' analysis is correct, Haughton couldn't be happier—except for the noise and commotion.



"It's a very classist struggle," said a member of the Medical Committee for Human Rights. "At bottom it's an effort by the ruling class to cut back on services to the poor," part of the whole assault on welfare orchestrated by the Nixons, Ogilvies, Reagans and other advocates of soaking the poor to protect the rich.

Here's some of what's happened already:

- 200 fewer beds in the Division of Medicine than last year (400 less in the hospital as a whole than four years ago, and an average patient load per day over 100 less than last year).

- virtual elimination of the Psychiatry Ward and downgrading of psychiatric services.

- plans leaked for cutting back hiring of residents and internes, the people who—along with nurses—actually care for the patients.

- large numbers of administrators hired at high salaries, in particular an increase in the public relations staff from two to nine people and \$20,000 to \$119,000 annual budget (going up to \$226,000 for 23 propagandists next year, perhaps in anticipation of bigger battles).

- failure (or inability) to hire permanent resident heads for all but one of the clinical divisions, meaning a drastic undermining of teaching and supervision of internes.

Haughton has also tried to prevent doctors from meeting with a Community Board of representatives from groups served by County, has failed to develop any programs about drug addiction or alcoholism (serious problems among County's patients) and arbitrarily interfered with or harassed doctors in his efforts at centralizing control, according to RIA.

In his defense Haughton points out that the hospital has finally been accredited after years of threatened loss of official approved status. But County was so bad before, with defects ranging from routine dirt and lost X-rays to horror stories like that of a woman patient who was "lost" behind a radiator and recovered a day later grilled like a waffle, that critics of Haughton maintain "elementary housekeeping" could account for most of the improvements. And those changes, of course, are not just Haughton's personal achievement.

Beyond that, governing commission secretary Edwin Brashears, president of the Drake Hotel and a director of Grant Hospital, credits Haughton with "improved management", primarily centralization and efficiency moves, consolidating purchasing, auditing accounts and employing "good business practices." We are left to assume that means better patient care.

Most doctors disagree. Not only have there been cutbacks, but vitally needed improvements to keep pace with accepted standards of care haven't been provided—such as a system for patients to call nurses to their beds, partitions between beds for a little privacy, adequate number of translators for Spanish-speaking patients, and other small but important services.

During the crisis doctors began admitting all patients who needed hospitalization, ending their "conspiracy of silence" with the administration in keeping admissions down to the level the hospital could conveniently handle. The beds were filled in a day and a half. Haughton charged doctors were playing politics with patients, packing them in "like sardines" without cause. But when he sent an agent around to try to release phony patients, none were found.

The poor need the hospitals but the hospital planners don't want the poor. Since last year the control of Cook County Hospital has been in the hands of an "independent" governing commission, selected by a five-member board—two appointed by Ogilvie, two by Dailey and one by Chicago area medical schools. Their selections are predictable: five business executives, three representatives of the medical establish-

ment or private hospitals, and one community organization official (E. Duke McNeill of The Woodlawn Organization, notoriously subordinate to the University of Chicago). One woman, four blacks are counted among them, but with the possible exception of McNeill, no one who is part of the communities served by the hospital.

The board is no more independent of the local ruling class than the elected County Board of Commissioners who preceded them, and which still has ultimate authority over the total financial allocation. They are not showing their hand on future plans too clearly but a few decisions seem highly probable:

- Cook County Hospital will be further reduced in size, from the present 1800 to as few as 600 beds;

- its teaching role will decline more;

- a few decentralized small medical centers or hospitals may be built (although the south suburbs appear to be first choice for location);

- the politically threatening Residents and Internes Association will be attacked increasingly;

- the proportion of funds going to a County medical program will probably decline, especially relative to inflated prices for similar supplies and services.

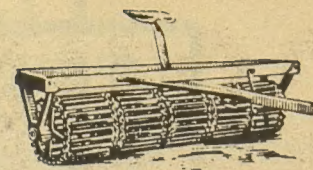
There may be hitches, of course. One big problem is the relation of public to private facilities. The hospital governing board pushed its policies as "decentralization", spreading patients out to existing private hospitals and any new facilities. "I would envision," Brashears said, "that over a period of time, portions of service of the hospital which would be more appropriate in other parts of the city will be moved."

Few people argue against decentralization as such, but they doubt that's what the board is really up to. Dr. Nick Rango, secretary of RIA and one of the five fired doctors, said, "Under the guise and rhetoric of decentralization, they'll have a few pilot projects and a general curtailment of services to patients we serve here. It's another chapter of the war on the poor."

One-third of all black hospital patients and one-half of all black non-hospitalized outpatients and emergency cases come to Cook County, which has only one-tenth of the county's beds. Blacks make up about one-third of the county's population. As even Brashears realizes, "They don't come to County because they want to. They go there because if they don't have insurance, they'll be told, 'Sorry, buddy, we can't take you.'" Then the patient goes to County, if he or she is lucky. Often patients are sent there dead or dying because private hospitals refuse them. The residents and internes asked Haughton to arrange a "safe transfer" policy that would guarantee cooperation from other hospitals in transferring patients only when it was safe, otherwise treating them until they could move. So far there has been no success. If the private hospitals are unwilling to cooperate even on this, why would anyone expect them to cooperate in the near future in taking on the black patients not handled by County?

Things were even worse before several anti-discrimination laws were passed in the fifties. But there is still "extremely strong racism, . . . a very strong tradition of racism" in hospital admissions according to Pierre DeVise, director of the Chicago Regional Hospital Study. Private hospitals try to avoid Medicaid patients (welfare recipients), claiming they don't get repaid fully or it is combersome to collect. With Ogilvie's cutback in medical aid that becomes more serious, and several private hospitals that have taken black patients said they might be forced to shut down. Also, DeVise said, most beds in private hospitals are controlled by physicians who channel their private, paying patients into them. Since there are few physicians in the

cooked



ghetto, this practice doubly discriminates against blacks (who, even if they could afford a family doctor, might have a hard time finding one).

So blacks are turned away from County's full beds while the overall occupancy rate of Chicago hospitals is 80%.

In moving toward this cutback in services cloaked in the raiment of decentralization, the Health and Hospitals Governing Board has responded to "tremendous pressures," in DeVise's words, to economize. Out of the board's \$126 million budget for 1971, something over \$46 million will come from county property tax. Around 45% of the funds come from the state, 11% from the federal government and a mere 15% from individual payments and various "third party" payments, such as insurance. As always in a financial crunch, the poor are expendable and some observers predict the overall budget could be cut by as much as one-fourth in coming years.

This would also mean cutting back the number of internes and residents. "I suspect that Dr. Haughton wouldn't mind if 200 internes quit," DeVise said. "He would even fire them, but if he can fire five and get 200 to quit, he would prefer that." Thirty have already resigned. But the attack on the residents and internes is important for Haughton even if their numbers are not soon reduced.

"I think he was trying to accomplish the demoralization of the house staff with the firings," Rango said. The plan backfired. Nurses, the black caucus and others who had remained somewhat on the sidelines in earlier disputes this year between RIA and Haughton began to close ranks, a large number of nurses threatening to resign. Sticks and carrots have been used to try to reverse that unification. Secret offers of pay raises have been made (despite the announced freeze) and rejected by doctors who insist they are not interested in their own pay primarily, but in patient care and hospital control. Threats of firings, harassment, and even threats of physical attack and bombing have been made against leading figures among the RIA and their supporters. No one blames the hospital governing board, but its ties with the Daley machine give fearful credibility to the psychological terrorism.

It is a startling indictment of past medical treatment that, despite all the failures and inequities glaringly present today, nearly all observers think medical treatment for blacks at County is better now than even a decade ago. "County for years was a pig sty where pigs went to the trough," one ex-resident said. Nearly twice the number of patients were crowded into the same facilities and were treated as specimens for teaching, not as humans with disease. County had a marvelous teaching reputation, and there are estimates as many as a fifth of all American doctors have had some training there. But the patients were mere educational devices, and the internes had to sign on not for the usual one year, but two, and until very recently they were paid nothing or a tiny stipend.

The hospital was a patronage plum as well, and its director from 1914 to 1967, Dr. Karl Meyer, was a stalwart of the Democratic Party and a right hand man for Daley. Residents who served as recently as the fifties talk about patients arriving with slips from their ward committeemen to get them in. A hand over their lives and well-being was then, as it is now, a brutal but effective way of winning votes.

The butcher shop atmosphere came under periodic attack, and the patronage for the Democrats irked Republicans. When Richard Ogilvie was president of the County Commission, he supported an independent governing of the hospital for understandable Republican rationality. As the teaching reputation was eroded and patient care emphasized, fewer native American doctors wanted to train there and County filled its resident and interne ranks with doctors from third world countries. Perfectly competent but sometimes having language problems and always less mobile, more vulnerable than U.S. citizens, these doctors have in many cases led white American doctors to confront their own racism and to identify their interests with those of the patients.

In 1968 the Residents and Internes began demanding pay increases for residents and internes, increased nursing staff and other medical improvements. Over the next couple of years the demands and threats of resignation or "heal-ins" to rid County of "political control" by the Board of Commissioners, the aim of Republicans and various outside investigators, often for different reasons. In 1970 that demand was won in the present hollow form, an independent governing commission without independence and without any voice of the hospital staff or the communities.

"The communities" overwhelmingly means the black, but also the poor Latin and some poor white, communities, and their role in the present crisis is ambiguous. Dr. James Haughton, after all, is black and he can be seen wearing dashikis and talking against the doctors as part of the white power structure. TWO has given him its annual citizen award (and in his acceptance speech he warned his audience against listening to the doctors—"a small band of revolutionaries, hungry for the misuse of power"). Jesse Jackson and Operation Breadbasket have given him some tacit support. And the press has indirectly helped him by referring to his high, \$60,000 salary and supposed "arrogance"—neither of which RIA ever mentions—so that, as Nick Rango said, "the way the press reads is that the white staff thinks he's an 'uppity nigger'."

The staff, however, has been much closer to the Community Board, a semi-official advisory group originally formed from a variety of black and Puerto Rican community health and political activists, than Haughton has. Haughton tried to prohibit them from meeting with the medical staff even. RIA has backed the rights of the non-professional staff, largely black, to organize and strike while the hospital administration has tried to smash organizing efforts. Also, their list of proposed commissioners gives some idea of their orientation to the communities served: Charles Hayes, packinghouse union vice-president; Obed Lopez, executive secretary of LADO; Florence Scala, chairwoman of Harrison-Halsted Community Group; James Wagner, chairman of the Midsouthside Health Planning Organization; and Drs. Robert Freemark and Quentin Young. None of these nominees was appointed. Why? Brashears explained, "In order to take this job, you've got to have a lot of free time . . . I don't see how the community can afford that kind of time." Class power for those with class privilege, Mr. Brashears?

Confusion over the issues, sensitivity to the old days of blatant patient exploitation at County, penetration of the political leadership of the community by Daley henchmen and bourgeois nationalists and decep-

tive manipulation by the hospital of the race issue all undoubtedly helped to weaken any response from the black community in this particular crisis.

Many of the white doctors are Chicagoans who have a zany devotion to the city and to the hospital and professionally a typical concern for their patients. Third world doctors, often sympathetic to revolutionary movements in their home countries, pick up on the racism and class oppression they see in their work here. Increasingly young doctors have been shaken into a humane, socially conscious view of their work by the growth of the left, and specifically the efforts of the Student Health Organization and the Medical Committee for Human Rights.

All this, plus some increasing tendency toward proletarianization of health care, undoubtedly helped to knit the medical staff into a unity virtually unprecedented for such professional workers. Few university staffs, for example, would show such unity over a political firing. But the most important reason for their unity has been the lessons of struggle during the past few years. "Until the community and the workers in the hospital are represented on the governing board, there will be no resolution of this crisis," Rango said. "I think the staff came to that realization through fighting for better patient care."

It may be too late for the administration to unteach the valuable lessons learned fighting them, but they are trying to destroy the autonomy and organization of the staff, to fragment and to discipline it. Talking about the residents and internes, Brashears said, "They're not school kids by any means, but the medical leadership, the division and department heads, should be in charge. I don't think they should be coming to the board. If you're in school, you don't go to the president of the university every time you've got a gripe."

As long as the care of people's health is subordinated to the making of profits and the unprofitable patients are sloughed into medical dump heaps or left out in the streets, Cook County crises will continue. Rango expects the current Chicago crisis to be "re-enacted nationally" during the next few years. Probably a few new government rationalizations of health industry profit-making will take place, roughly along the lines of Amtrak—if you want an analogy—expect that health care is far more of a necessity than transportation. Yet if the current economic slump deepens, slick cover-up measures will work no better than short-sighted economizing efforts. (For anyone interested in how a medical system can serve the people, you could do worse than read Joshua Horn's account in *Away with all Pests: An English Surgeon in People's China, 1954-1969*.)

The fight to reinstate the five fired doctors continues. They are optimistic about winning, but they are less optimistic about being able to decisively stop cutbacks in care for the poor and effectively allying

with them to oppose the present governing commission. And they are less optimistic about the chances of winning control of the hospital away from the Daley machine and into the hands of the patient communities and the hospital professional and non-professional staff—an important step in the road toward people's power over their own health and life.

—David Moberg

*Radio Free Chicago
Benefit*

Allista Haynes

Marty O'Neil

The Ford Sisters

Sunday, Dec. 19, 1971

*Alice's Revisited
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Industrial Worker

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IF YOU WOULD LIKE TO SEE YOUR ORGANIZATION LISTED HERE, SEND INFORMATION ABOUT WHAT YOU ARE DOING TO THE SEED, 950 W. Wrightwood, Chicago 60614

AID AND COMFORT

These organizations are all telephone emergency services that you can call for help with bum trips, legal hassles, medical aid, places to crash, rides or anything else legal. Illegal matters should NEVER be discussed over the phone.

METRO HELP SWITCHBOARD—2210 N. Halsted, 929-5150. Drop-in and information center. 4pm to 2a.m. on weekdays, 24 hours on weekends.

KOOLAIDE—30 W. Chicago Ave. 664-0505. 1p.m. to 2a.m. Mon-Thurs, 24 hours on weekends.

CHANGES—955-0700. Problem referrals. We'll do what we can. Hyde Park and South Side. 7p.m. to midnight.

INSIGHT—hotline for Glenview & Northbrook areas. drug-health-general raps. Sun thru Thurs 8 p.m. to 1 a.m. Fri 8p.m. to Sun 7 a.m. 729-2777.

CRISIS INTERVENTION TELEPHONE—24 hours, seven days a week. 794-3609.

EMERALD CITY DRUG ABUSE—serves the Uptown area. 1056 W. Lawrence. 878-6769. Deal specifically with drug problems but may be able to help with other problems. Sun. 4-11 Fri. 4-2, Sat. 4-2.

GENESIS DRUG RESCUE, open 24 hours on weekends, 6pm to 6am weekdays. 598-2396.

YOUTH HELP CENTER (Grace Church)—555 W. Belden. 24 hours a day. Free feed Wed. at 6.

PUMP HOUSE—259-7184. Serves NW suburbs. Telephone counseling and referral service and are open noon to 1 am, weekends. 24 hours on weekdays.

THE ARK—drugs and pregnancy aid and problem referrals. 463-4545.

SOUTH SUBURBAN YOUTH HOTLINE—people to talk it out or just listen. 754-9030.

LSD RESCUE—open 24 hours a day. Trip, suicide or rap calls. 2214 Ridge, Evanston, 328-5895.

INNER TUBE—Mon-Thurs 8-12pm, Fri to Sun. 4-12pm. 777-0545.

YOUTH HOTLINES OF ILLINOIS—24 hour phone crisis center. 1128 S. 1st St., Springfield. (217) 525-0670.

YATS—YOUTH AID TELEPHONE SERVICE 775-2211, evenings.

LOOKING GLASS—24 hours. Primarily for runaway. 334-2601. 1725 W. Wilson. Legal aid clinic for women under 18 and men under 21, Tues. 8-11 pm.

DIRS—DRUG INFO AND RESCUE SERVICE Serves the north suburbs from Lake Forest. 24 hours on weekends. 6pm to midnight during the week. 295-2929.

HOTLINE—phone counseling service available for the Oak Park-River Forest area. 848-2555. Fri-Sun 6pm-6am.

HORIZON PROVISO HOTLINE is a telephone counseling and info service for the Proviso area. 345-3920. Fri-Sun 5p.m.-3a.m.

MAINE TOWNSHIP HOTLINE—2p.m. to midnight. 825-0860. Community switchboard

OMNI HOUSE—hotline for Wheeling. Call 541-HELP. Weekdays 4-12, weekends 24 hrs.

LIFELINE is a hotline in Rogers Park run by the Northwest volunteers. 743-5800. Sun-Thurs, 6-9p.m.; Fri & Sat. 5pm-2a.m.

YOUTH HOT LINE in Kankakee, 5pm to midnight. 933-9109, 933-3384.

RUSH RESCUE in Southeast suburbs. legal aid, abortion counseling, draft counseling, and other. 7pm to midnight, Mon-thurs; 7pm to 2 am Friday thru Sunday. 596-2280.

TURNING POINT, Arlington Heights Crisis Intervention Center open 4 to midnight, Sunday-thurs; 4pm-4am Fri & Sat. 394-0404.

COMMUNITY

BLUE GARGOYLE, University Church, 5655 S. University, houses a coffee house, a drop-in center, a community meeting place. Has blues concerts, poetry readings, jazz workshops, a craft co-op shop, an organic food co-op, Gay Liberation coffee house, Southside Women's Liberation, and "Da Daily Granite" among other things. 955-5826.

VISIT A P.O.W. The Black Panther Party has begun a program to provide rides for families and friends of prisoners held in Joliet, St. Charles, Sheridan, Vandalia, Menard, The House and others. If you know of any organization, church, or individual who has access to transportation and can donate some time to the project, call Rising Up Angry at 472-1791.

HARPERS FERRY ORDINANCE, 180 N. Wacker Drive, rm. 605. Open Sat. 1 p.m.-5 p.m. Rifles, shot guns, ammo & lit on guns and shooting.

LAGENTE has a tenant union, food co-op, free food pantry and free breakfast program from 7:30 to 11 a.m. Food & clothes from 5:30 to 7:30.

THE VINEYARD, a community from which no one is excluded, seeking to serve Christ & our fellow man, chapters in other cities. 3246 W. George St., Chicago, Ill. 60617. 478-5154.

ZERO POPULATION GROWTH has an abortion referral service. Call Francine Topping at 491-4627

PRIDE & PREJUDICE BOOKSTORE, 3322 N. Halsted has lots of Women's liberation materials, also used books. Meetings and other activities formerly held at La Dolores women's center are now held here. Hours are from 11 a.m. to 7:30pm weekdays and from noon to 9pm weekends. Closed Sundays and Mondays. 477-4373.

CHRISTOPHER HOUSE—community services at 2507 N. Greenview Ave. Phone 472-1083, counseling for children & families—short term therapy, emergency food, shelter, clothing, crisis intervention, Health center—2nd and 4th Saturday for children—50¢, 1st and 3rd Saturday for adults—\$1. Legal aid Clinic 2nd & 4th Tuesday. Second hand clothing at extremely reasonable prices, 1418 W. Fullerton, Tuesday, Wed., Sat 10:30 to 3:30. Day Care, Head Start, Pathways School programs for 2-4 year olds, 4 year olds, and 4-12 year olds. Social and recreational and educational programs for children and adults.

NEW FEMINIST BOOKSTORE at 1525 E. 53rd St. Rm 503 sends out catalogues of books, buttons, stickers and pamphlets.

PEOPLE'S INFORMATION CENTER—2154 N. Halsted has information, books and newspapers from the Black Panthers, RUA, Young Lords, material from Cuba and China. Has a free breakfast program every weekday morning for school children, welfare counseling, material on tenant rights, much more. Needs all kinds of supplies, food and \$.549-8626.

RAPID TRANSIT THEATER, 2745 N. Kenmore, is back on the street with plays relating to N. America struggle of our Latin American sisters and brothers. They are also interested in relating to community issues and invite suggestions for their mime and theater. 477-3599

SOLIDARITY BOOKSTORE—anarchist literature, IWW Hall, 2440 N. Lincoln, open Saturday afternoons.

EVANSTON PEACE CENTER is an amazing center of activities these days: Draft counseling by appointment 475-2260. "Four of Us" defense committee (same number, Karen Levy, coord) or Hermitage House 764-5399. Chicago Friends of East Bengal (Gloria Kearney coord.) . HELP (for prisoners), Bea Stuart Coord. 724-8422. CHOICE (pregnancy testing and abortion counseling) Barb Merz, counselor 775-2685 Tuesday evenings 5:30 to 7 p.m. People's Coalition/Peace Treaty. 475-2260. Movement bookstore, lending library. 926 Chicago Avenue, Evanston. 10-4 daily.

FREE STORE at the Youth Help Center at Grace Church wants all the old stuff you don't need—books, clothes, money, etc. Don't bring big pieces of furniture—call to let us know they are available. 929-3553. Bring smaller items to church at 555 W. Belden from 11 am to 5pm weekdays or evenings, by calling first.

RADIO FREE CHICAGO is on the air 97.1 FM 11:30 to 2:30 a.m. Fri & Sun. Saturday from 10 p.m. to 1a.m.

WAKING MOUNTAIN WOMEN'S CULTURE RADIO SHOW on WHPK 88.3FM Monday at 9:30p.m.

TRIAD free form radio. Space music and intercosmic raps weeknights from 8-12p.m. on 106 FM. To make you smile and get you higher. 943-7475.

FREE

ORGANIZATIONS

FIERYFLAMES is a working collective of gay men struggling to free ourselves and our brothers and sisters from all the trips that people lay on us and that we lay on ourselves. Gay people have let their energy be channeled into hiding. It's time we rechannel that energy into liberation. As an effort to bring our community together we print GAY LOVE, a streetsheet that provides alternate media for our people. c/o Richard Chinn, 628 Buckingham, Apt. 201, Chicago 60657 348-9020.

THE COMMITTEE OF RESPONSIBILITY is a non-profit organization providing medical treatment for war injured Vietnamese children. For more information call 234-5065.

CHICAGO CONNECTIONS provides assistance to prisoners, their families, and to persons being released from prison. The participation of ex-cons and families of prisoners is particularly welcome. 21 E. Van Buren, rm. 605. 939-4227.

LADO—the Latin American Defense Organization is from the Latin community of the near Northwest side of Chicago. LADO was founded in Sept. 1966 and has concentrated on attacking the problems of welfare recipients. In addition, LADO has acted on a number of complaints of police brutality. LADO also has a free health center, and is organizing around the problems of workers in the community. Office is located at 2353 W. North Ave.

CHICAGO WOMEN'S LIBERATION UNION, 852 W. Belmont, rm 2. The phone is 348-2011. They are a city wide organization of women, they publish a women's paper, hold meetings, have classes, plan actions.

VIETNAM VETERANS AGAINST THE WAR, p.o. box 9273, Chicago 60604. Their office has no phone yet, so contact Bart Savage at 779-6019 or Phil Rubin at 761-2598.

CHICAGO WELFARE RIGHTS ORGANIZATION is the local branch of the National organization. It is made up of and serves those on welfare and/or with little income. It is both an information and action group. 4730 S. Dorchester, 538-7080.

THE BLACK WORKERS CONGRESS is attempting to organize Black people where they have power—at the point of production. For further info, write to them at P.O. Box 295, Gary, Ind. 46402. They publish a monthly newspaper to which you can subscribe for \$2 a year.

CHICAGO AREA GROUP ON LATIN AMERICA (CAGLA) is an information/action group seeking solidarity with the Latin American liberation movement. They have a library on the Latin American revolution and hope to set up a distribution center for Cuban materials. For info-suggestions, etc. call LI 9-3700 or stop by 800 W. Belden (McGraw library basement) Tuesday from noon to 10 p.m.

RISE UP ANGRY is a city-wide revolutionary organization of sisters and brothers both grease and freak throughout Chicago. They publish a newspaper, hold open raps, cool out fights, have a legal defense program, help sisters with health care, birth control information, legal aid and bail, counsel on military and draft problems, have revolutionary films available, run a free breakfast program, a free clothing program, work with Fritz Englestein Free Health Clinic, and will come to your neighborhood or school to rap with you. More information can be had by calling 472-1791. Office at 2744 N. Lincoln.

GREAT LAKES MOVEMENT FOR A DEMOCRATIC MILITARY (MDM) is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. For information call 689-1869.

THE ILLINOIS CHAPTER OF THE BLACK PANTHER PARTY publishes a community bulletin, operates two community centers, six breakfast programs, a medical center and the National Committee to Combat Fascism. They need money, breakfast food, office equipment, and supplies, mimeos, paper and cars. Offices at 4233 S. Indiana, 924-6575 or 536-9265 and 2350 W. Madison, 226-9206, 738-6777

NORTH SIDE WOMEN'S LIBERATION The Sisters center is open Monday evening 7:30 p.m. to welcome and rap with women. They have other activities too. 262-2720 or 338-6073.

THE CHICAGO URBAN LEAGUE works with individuals and groups in the area of legal aid, employment, education, housing, community organization and health and social services.

North Side	South Side
1336 N. Sedgewick	4500 S. Michigan
944-6262, 285-5800	285-5800

West Side
2400 W. Madison
666-7351.

SOUTHSIDE WOMEN'S Center located on the third floor of University Church, 5655 S. University, coordinates information on women's liberation activity in Hyde Park, info on meetings, conferences, speakers and special events. Sells assortment of women's literature, posters, buttons. Has a clothing exchange, a crash pad bureau to provide emergency housing for sisters. U. of C. chapter of Women's Liberation Union and a high school rap group meet there. They want to start a babysitting coop, skills exchange. Women's Potluck dinners with entertainment are being held twice a month on Sundays at 6:30 pm. Childcare is provided. Center is open Mon through Friday 11:30 to 6p.m. and Mon and Fri evenings til 8pm. call 955-7879 (Fanny) or 285-3248 (Marsha) for further details.

CHICAGO GAY ALLIANCE provides an alternative social structure for the homosexual, aids young homosexuals in "coming out," provides speakers to present the homosexual viewpoint in rap sessions with the straight community and is dedicated to ending the legal and psychological repression of homosexuals everywhere. Meetings are at the Gay Community Center, 171 W. Elm. Call 664-4708 or 944-8393 for further information.

U. of C. Gay Liberation has office on campus open daily 7 p.m. to midnight in Ida Noyes Hall, 1212 E. 59th St., room 301. 753-3274. Gay coffeehouse every Fri 7:30-midnight at the Blue Gargoyle, 5655 S. University Ave.

Northwestern University Gay Liberation is now open to all men in women in northern Chicago and far north suburbs. For info call 472-0566.

Gay men's consciousness-raising groups are small rap groups in which Gay men share personal experiences and support each other in finding new ways of relating. If interested call 528-1403.

GAY WOMEN'S CAUCUS, a group of Lesbian women meeting regularly at the Lincoln Park Presbyterian Church, 600 W. Fullerton. We are involved in rapping, changing the stereotype of Lesbians, helping sisters in "coming out" of their closets, etc. We have a speakers bureau and publish a newspaper called "Lavender Woman." 768-7575.

RADICALESBIANS have meetings at 2 p.m. Saturdays at the Gay community center, 171 W. Elm. New members welcome. 664-4708 or 929-2718.

TRIAL—Total Repeal of Illinois Abortion Laws is a coalition of organizations and individuals in the state that believe that Abortion is a woman's right. To aid in the repeal of the abortion laws, call 248-1600 or stop by the office at 2150 N. Halsted. Help is needed.

COMMITTEE OF RETURNED VOLUNTEERS is an organization of ex-peace corps and other volunteers doing research into American Imperialism. They are at 840 W. Oakdale. 477-3340.

The Flippies (Feminist Lesbian Intergalactic Party) are a female nationalist, gay nationalist political party that works for the overthrow of everything in society that oppresses women and gay people (namely everything). We're publishing a paper called Killer Dyke. Contact us through our Mens auxiliary by writing Flippies Mens Auxiliary, 2314 E. 70th Pl. Chicago 60649. We love you.

CHICAGO HEALTH STRUGGLE, 710 S. Marshfield, is a magazine dealing with health politics in Chicago, demystifying professionalism, and showing how people can control their own lives when relating to professionals and medical situations.

DIRECT

Gays Get Zapped

The phone rings. It's Ray's room-mate. He says Ray is in jail, charged with solicitation for prostitution, and doesn't have the \$100 he needs to get out.

It's 3 a.m. We get together some money and borrow the rest from a friend on the Seed staff who has the money from a benefit dance. We call a lawyer who has handled several gay cases recently, and he agrees to go to the station with us.

At the station, the police demand five pieces of identification before they let the lawyer see Ray. The lawyer gets Ray's version of the story and conveys our support. We wait a few hours until Ray is cleared (checked out for other warrants) and released. We hand over \$100 to the police and go home.

What had Ray done? He walked down the street being unmistakably black and gay. THAT was his crime.

He was in a heavily gay, mainly white neighborhood, on his way to go dancing at a bar, when he was stopped by a plain-clothes policeman in an unmarked car. The policeman told him he was under arrest. For what? Solicitation for prostitution--a fake charge, a lie, an excuse to arrest him. Ray was roughly handcuffed and verbally abused. In jail, the police constantly joked at Ray and called him "fag" and "queer."

As we, one black gay and one white gay, sat in the

front of the police station waiting for Ray's release, we heard the police casually and cheerfully make one insult after another about women, gays and third world people. The conversation went like this:

"Did you hear that one colored kid talk about his girlfriend? He was only 13. They start early."

"Well, you know damn well if some broad called you up on this phone, you'd hustle over there for that piece of pussy."

From the next room, we heard a couple of policemen slapping a man and laughin as he groaned. "That cock-sucker didn't enjoy that too much, did he?" one of the police said. We later found out that the man being beaten was a white gay brother who was drunk.

This society and its police are racist and sexist, and that is not just empty rhetoric. During the past few weeks there has been increased harrassment of gay people just going about their business.

Third world gay people in mainly white areas are in particular danger of being arrested. One case of this kind of harrassment was printed in the "Community News" section of the last issue of the Seed.

Recently a gay women's bar was raided, and at least two gay women were busted. Meanwhile, three male gay bars were raided and in one of these bars, undercover pigs stayed there for about an hour to see which gays were kissing each other, hugging or loving each

other in general, then proceeded to arrest several of them.

Chicago Gay People's Legal Committee informs us that the police are busting an increasing number of brothers on the charge of solicitation for prostitution, especially in the 18th District (Chicago Ave. Police Station). This includes white gays as well as third world gays; it is warfare on all gay people being carried out by the Chicago Pig Department.

We gay people will no longer tolerate this type of harrassment. We are proud to be gay. We have the right to live.

On Saturday, December 18, 1971 there will be a gay march to the Chicago Ave. 18th District Police Station (Straight movement groups be there, we need more than your lip service.) The march is endorsed by a wide range of gay groups. For further information, call 664-4708 or 939-2492 (ask for Tony), or watch for people leafletting as the date approaches. (Other movement groups who want to take part in the march, call these same numbers.)

We as gay people are no longer asking to be treated as human beings, we are demanding it! And as the gay spirit grows, so will the gay revolution.

--The Gay Spirit.

Gays Zap Castro

"The National Committee of the Venceramos Brigade prohibits gay people from going on future Brigades as open homosexuals, discussing gay liberation, and caucusing.

"WE PROTEST. We have to find ways to support the Cuban struggle against imperialism and not mess over gay people in the process.

"We demand that gay people have full participation in the Brigade."

That petition was circulated at a Brigade Dance on November 13 at the IWW Hall by two gay people who took part in Venceramos Brigade work-travel trips to Cuba last year, Step May and Robbie Skeist. They collected 110 signatures and estimated that four out of five people who stopped to read the petition signed it. At least four gay brigadistas (participants in earlier Brigades) and six members of the Chicago Regional Committee of the Brigade signed.

Those who refused to sign included blatantly prejudiced people who seemed disgusted just to read the word "gay" and think about homosexuals, plus members of "revolutionary" organizations who express virtually total support for Cuba and show very little con-

cern for the rights of gay people in the United States or in Cuba.

The conflict between the Venceramos Brigade and supporters of gay liberation has been brewing since early Fall, when the National Committee announced guidelines for recruiting people for future trips to Cuba. They said that gay people whose main activity was fighting for freedom for homosexuals could not go, and that gays who could prove other movement credentials could go only if they agreed not to caucus (get together to talk with each other about their experiences as gay people on the Brigade), and not to talk with Cubans about the oppression of gay people.

Supporters of this Brigade policy have argued that since Cuba has policies designed to try to stop homosexuality and to keep homosexuals out of the Communist Party and positions in the arts and education, then revolutionaries in this country should respect the Cuban attitude and place severe restrictions on the participation of gays on the Brigade.

Opponents of the policy insist that gay people's fight for liberation is very important, and that the Brigade should not try to buy unity with Cuba by going along

with discrimination against gays. They recognize many achievements of the Cuban revolution, including overthrowing the Batista dictatorship and gaining economic independence from the United States, and going on to provide the people with schools, medical care, housing, and land; but they are trying "to find ways to support the Cuban struggle against imperialism, and not mess over gay people in the process."

The gay brigadistas addressed their petition to the National Committee of the Brigade, in the belief that if the Brigade were unified in support of gay liberation then the Cubans would accept the Brigade with full participation by gay people.

There will be more actions protesting the discrimination against gay people by the Venceramos Brigade. Gay brigadistas from several cities met during the national gay liberation conference held in Madison during Thanksgiving weekend, and they made plans to protest until the Venceramos Brigade changes its policy.

If you would like to talk with gay people who have been on the Venceramos Brigade, leave a message at the Seed--929-0133.

--Robbie and Step.

Gays Zap Foran

The first zap of a political pig by gay liberation in Chicago resulted in the busting of four gay brothers. The charges were the usual--resisting arrest and disorderly conduct; but the circumstances were new.

Tuesday night, November 23, Hyde Park gay liberation sponsored an open forum on the subject of coming out in a straight movement. Allen Young, former SDS heavy and LNS editor was relating his personal experiences of being gay in the old new left. (See last issue of the Seed for an article by Allen). In the midst of the discussion we learned that arch-fag-beater Tom Foran was holding a city wide fund raising event in the Chic Quadrangle Club (U. of C. faculty only, please) across the street.

Foran, now trying to get Daley's O.K. to be democratic candidate for governor, is more infamously remembered as chief prosecutor of the Chicago 7. He has even a more special place in the hearts of all gay people for the comment he made following the trial to the Evanston Rotary Club. He said that he suspected the masculinity of all the defendants with the exception of Bobby Seale. To be precise, he said "We are losing our kids to a freaking fag revolution."

Finding out about the farce across the street, gay people listening to Young planned a spontaneous zap. About 30 of us marched across the street and started chanting, arm in arm. When a high school band was brought in to drown us out, we danced to the music and found ourselves joined by many other sisters and brothers. The general mood of the whole thing was a festive one--everyone seemed puzzled as to when For-

an would want to come to Hyde Park, and how he managed to have his "event" in the faculty club of the great liberal university.

After marching, singing and dancing for about an hour, and noticing the carloads of pigs that had been called to the scene--we found out that Foran's speech was really an open reception. Six of us managed to get inside before the pigs realized the mistake they had made and started manhandling anyone who attempted to get to the door without straight drag on and short hair.

Inside was a mind blower--the invasion of middle America into the staid, academic sterileness of Hyde Park. Foran was talking about the good old times (when men were men). His wife and daughter then spoke of the fun and good times they had with their husband and dad respectively. They both said the same thing--they loved their man. As gay people, we were tired of hearing about this heavy MAN--we wanted him to talk about some other men--those faggots he was so fond of beating--"Hey Tom, what about the faggots". I found my arm twisted behind my back almost simultaneously. A big butch number was telling me to shut up or we'd be asked to leave. We all decided that a little shouting was worth getting kicked out for, rather than listening to more boring lies. We all began to shout "Gay Power" and "Freaking Faggots are here to stay" on our way out. Then the shit came down. We were all pounced upon--pushed through closed doors head first--our hair pulled--and to be euphemistic--beaten. About 30 gay people formed a circle around the pig cars--but it was busted up by the pigs.

Disorderly conduct was also thrown in--I guess you find out by experience that being disorderly is saying the wrong thing at the right time. Also for gay people, being gay and doing something about it is about as disorderly as you can get.

Its not by accident that the same charge is used against gay people for getting busted in a gay bar, holding hands in the Loop, or actively fighting our oppression, as in the Foran zap.

Four of us were busted that night (Note--the legal committee needs money for this trial and for future cases. Please send contributions to Legal Committee, 21 E. Van Buren, suite 601, Chicago). we're all out now and awaiting trial. It was my first bust which I sort of knew was coming pretty soon. The very idea of being gay and acting against my oppression, not accepting what society tells you to do is illegal. Once I realized that, spending time in jail seemed just a matter of time. In a way this just seems like another case of the Man coming down on me for not doing what I'm supposed to do just as the straight man always has for not falling into my stereotype sex role particularly well. How can gay be anything else before it is inherently revolutionary?

For the first time gay people seem to be together in this city, at least in helping their sisters and brothers when they're busted. The feeling of solidarity with other gay people from the Gay Legal committee was beautiful. Since the possibility of getting busted again doesn't seem too remote, when you're gay and living in Chicago, It's good to know there are other people around caring.

FOREIGN NEWS

CHAD: Like A French Foreign Legion Movie

Fort Lamy, Chad (LNS)—Just about nobody in America even knows that Chad exists. Yet this huge country with its population of three and a half million people has been torn apart by a war since 1965 and has seen French troops return to their former colony to defend the government of Pres. Francois Tombalaye against guerrillas of the Chad National Liberation Front (FROLINAT).

Occasionally, Chad does make it into the news for a day or two. In October 1970, eleven French soldiers were killed in an ambush, ten others were wounded, and there was a brief flurry of interest—largely because people in France started complaining loudly and angrily about being involved in “another Vietnam” and “another Algeria” that they didn’t know anything about.

Suddenly people realized that there were close to three thousand French soldiers already fighting in Chad to defend a government which even conservative newspapers have admitted is repressive and non-representative. The Tombalaye government’s blatantly discriminatory policies toward the largely Islamic population in the northern part of the country sparked an uprising that has by now engulfed the entire nation. So, for a few days in October 1970, Chad got an inch or two in the New York Times, with stories datelined out of Paris. Then the news blackout came down again.

An American woman who recently traveled in Africa told us how she discovered the war in Chad:

When we left Congo-Brazzaville, we stopped in Chad. Now, I didn’t know anything about Chad before we went to Africa. I didn’t know there was a war going on there or anything.

I got off the plane at Ft. Lamy (the capital of Chad) and it was like 102 degrees and we were walking around. Well, I like the sun, so I wanted to stay outside the airport building and sit, but this dude with a gun comes over and he says, “Go inside, interdit, interdit.” And I go in.

The airport is swarming with white mercenaries—French ones, German ones, American ones, British ones, Israeli ones, and they’ve all got their berets and their guns and their hand-grenades and their bandoliers. They’re all sitting in the bar there at the airport, drinking.

The whole scene was out of one of these French Foreign Legion movies.

So we started talking to them, you know, asking “What’s so important about Chad?” And they said, “The uranium—Chad has some of the biggest deposits of uranium in the world.” Of course they want Chad. Because Chad doesn’t have anything else. It’s a big, flat, empty, dry, dead country right near the equator.

They kept trying to shuck it off as a religious war, saying it’s the Christians against the Moslems, but that’s not what’s happening at all. There’s a revolutionary liberation struggle going on. There’s no information about Chad that gets into this country at all, nobody’s hardly heard of Chad, they don’t even know where it is. I mean, I knew pretty much where a lot of things were in Africa, but I didn’t know anything about Chad. When they told me there is a full-scale war going on in Chad like the Vietnam war, using NATO weapons and CIA aid, it blew my mind.

People in Chad probably wish they’ve never heard of the United States either. Just because the American people have never heard of Chad doesn’t mean the American government hasn’t got a big hand in what’s going on. Most of the weapons used by the Chad government and the French troops come from NATO and American advisors in the Congo-Kinshasa (which recently changed its name to Zaire but remains the biggest U.S. client state in Africa) have trained Chadian troops in counter-guerrilla techniques picked up in Vietnam.

Here, in a statement released by FROLINAT, a deserter from the Chadian Army describes his training as a paratrooper-commando officer.

Contrary to government representations of the war as a strictly religious/regional conflict, the deserter is from the southern part of the country.

Celestin N., 21, leader of a group of paratrooper-commandos:

I enlisted in the army of Chad on October 20, 1969.

On October 29, 1969, we left Fort Lamy by plane at five in the morning and flew to Kinshasa.

Our contingent was made up of three hundred recruits to receive training as para-commandos. Six months later, a second group of fifty recruits arrived.

Our training camp was located north of Kinshasa at Kassai and was under American command. Most of the military instructors were Israelis. There wasn’t a single Congolese among them.

So we had training (both theoretical and practical) as para-commandos for anti-guerrilla warfare. In addition, they taught us techniques of torture for interrogating captured guerrillas.

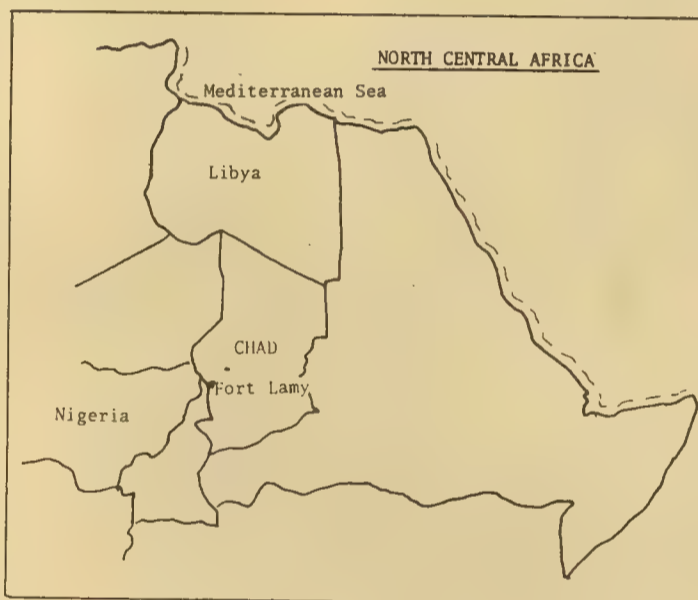
We used French, Belgian, Israeli and American weapons.

When our training was completed we each received a Belgian-made automatic weapon, we got 16 American-made bazookas, and UZZI machine pistols (made in Israel).

On October 3, 1970, we returned to Fort Lamy by airplane.

As soon as we arrived we were sent out on an operation. When we made a parachute jump, 80 of us were seriously hurt when we hit the ground (with broken limbs) and were unable to fight. Twenty were killed during a firefight with FROLINAT guerrillas.

At about the same time, ten others deserted to seek refuge in the countries that neighbor on Chad.



After that, we were sent off to the central eastern part of the country to re-establish order.

We already explained that we didn’t understand what we were fighting for. When we first returned to the country, President Tombalaye told us that the purpose for our training was to defend Chad against foreign invaders. But we found ourselves fighting against Chadians.

Our enemies, they knew what they were fighting for. We knew nothing.

That is why I deserted the government army with my whole group and all their weapons to join our revolutionary brothers in FROLINAT. The principals which guide FROLINAT are just. They trace a path for national unity and renovation for Chad.

The Chadian Army has very poor morale for all sorts of reasons. Their government has lied to them to get them to fight. They find themselves fighting against Chadians committed to an ideal instead of against a foreign army and bands of bandits. They are weary of this war between Chadians. In addition, many of the men in my group were sickened by the colonialist behavior of the French military advisors who have no respect for our men and pay no attention to Chadian officers.

MICRONESIA: Who Gives A Damn?

In addition to his many other duties in American diplomacy, Henry Kissinger was appointed last month

to direct an American negotiating team in Hawaii.

What Kissinger and his crew are negotiating for is nothing less than a smooth and quiet way to violate American treaty obligations to the United Nations and the 100,000 people of Micronesia. The purpose: annexation of yet another piece of property for the American military.

Micronesia is well-known to veterans of the Pacific war as the Marshalls, Marianas, and Caroline Island groups. Of the more than 2,000 islands, fewer than 100 are inhabited now, some with as few as a dozen people.

The typical island is overgrown with lush coconut palms, patches of squash, sweet potato, and other tuberos plants. Rusted relics of a bloody war fought three decades ago remain. Japanese zeroes, American am-traks, and the remains of some 1500 Micronesian non-combatants lie side by side on the beaches of Tinian, Saipan, Truk, Peleliu, and many, many others.

After the fighting stopped, the U.S. lost no time in taking over the islands. In 1947, faced with a fait accompli, the United Nations granted the islands to the U.S. as a “strategic” trust territory, a category created uniquely for Micronesia.

Under this arrangement, the islands could be used for military purposes (unlike any of the other trusts established), as long as they were prepared for eventual self-government or independence. And used they were.

Bikini was one of the first corpses of the nuclear era. Its people were displaced to another totally uninhabitable, rat-infested island (only to be moved again later) and Bikini was denuded (and almost sunk) by incessant above-surface nuclear testing.

From 1951 to 1962, a third of Saipan, the territory’s capital, was fenced off. Here (as pointed out in the Pentagon Papers), the CIA set up and operated a secret counter-insurgency training base.

Other islands have been used for developing chemical and biological warfare materials and for ABM and ICBM tests. Countless Air Force reconnaissance flights and Navy survey ships have passed over and through the islands in recent years; and in 1969, the Commandant of the Marine Corps, Lewis Walt, personally toured the islands. He openly expressed the Marine Corps’s desire to see a training base there soon.

Walt was sharply rebuffed by the Micronesians, and as a result, a group of qualified Peace Corps lawyers (hardly radicals) were shipped out on the suspicion that they had “agitated the natives” into denouncing Walt’s intentions.

America’s stated intentions to keep Micronesia date back to 1962, when John Kennedy “set forth as U.S. policy the movement of Micronesia into a permanent relationship with the U.S. within our political framework,” and called for a commission headed by Anthony Solomon (like Kissinger, a Harvard professor) to prepare a blueprint.

Solomon’s broad-based plan, kept secret until 1971 when a Micronesian Independence group uncovered and released it, called for immediate introduction into Micronesian classrooms of “patriotic ritual” and “U.S. oriented curriculum,” and massive use of the Peace Corps and expanded public works funding to buy off possible dissension.

Last year, Nixon appointed Franklin Haydn Williams, former dean of Tufts University’s Fletcher School of Diplomacy and Assistant Secretary of Defense, to head the U.S. negotiating team, with full ambassadorial status. Williams is now president of the Asia Foundation, a CIA conduit.

What with uncertainties in the American military positions in Okinawa and Vietnam (and the Philippines, Thailand, etc.) and increasing domestic unrest with overt military activities, they were taking no chances with Micronesia.

It’s fitting that Kissinger should be behind-the-scenes boss of Micronesia’s fate. In a recent book of memoirs by ex-Secretary of the Interior Hickel (The Dept. of the Interior has nominal charge over Micronesian affairs) Kissinger was quoted as saying, “There are only 90,000 people out there. Who gives a damn?”

The Micronesians are very pessimistic, especially with Kissinger’s entrance onto the stage, but they feel a campaign of letters and telegrams to Kissinger in Washington will at least expose his role and give them more time and a chance to gain support from the American people.

For further information, contact the Friends of Micronesia, 268 Newbury St., Boston, Mass.

—Len Menzie, LNS

Falling Off The Mountain

Last issue, I referred to the lawsuit brought about by the rock group "Mountain" against the Chicago community rock band Mountain Bus as ridiculous.

The word ridiculous connotes a lack of importance about the issue; the word puts the situation into a rather humorous vein.

There is nothing funny or unimportant about this lawsuit.

FACT: It has been established that it would take from \$3000 to \$4000 to pay the legal fees necessary to defend Mountain Bus in this lawsuit. Everyone, from the label (Good Records) to the band, to the individuals working with both groups were named in this lawsuit. Even the Seed was mentioned in the initial briefs.

FACT: Good Records, the company who felt that the \$5.98 list price common to most records is grossly overpriced, and in turn reduced its retail price to \$2.98, doesn't have \$3000 to put into legal self-defense. Because they are legally enjoined from operating until the suit is cleared up, they have ceased to exist. Thus ends the first high-quality record company to market records at humane prices.

FACT: Mountain Bus also doesn't have three grand to invest in anything, let alone defending such an obviously bullshit charge.

FACT: Faced with having to change their name, losing their first record and assuming a new identity, Mountain Bus suffered its first really major in-group fight in its four year history and broke up. No more benefits, no more free or even paid gigs, nothing except extinction.

FACT: Not content with putting a truly progressive record company and rock band out of business without even a court fight, "Mountain" and Windfall Records are still suing the individuals involved in Good Records and Mountain Bus for an undetermined amount of money (although it has been established they are willing to take \$600 per individual to drop charges.) That's like putting a lien on a penniless dead man's will.

That's the record business, folks, It's hardly ridiculous.

For those of you who missed the last issue, Windfall Records is suing Mountain Bus because of the similarity of their name to that of their superstar talent (in fact, their only major talent), "Mountain." They say that "Mountain" is entitled to the exclusive use of that word because:

1). They have sold lots of records, have been on tour a lot and have made lots of money, and

2) In the name Mountain Bus, the word Bus is used as a sort of addition to the word Mountain; in other words, Mountain Bus rips off "Mountain's" name.

The first contention is obviously true. Mountain Bus has hardly become rich playing benefits for virtually every needy organization who asked for their support. Nor did they get rich playing all those free gigs at Loyola for the Rogers Park community. Nor did they get rich playing at the Wobbly Hall or Alice's. I can't say I recall one local benefit in which "Mountain" performed. They were probably too tired from counting all their money.

The second contention is obviously false. On the Bus' record, both words are set in the same type, in the same size. In their publicity releases, Mountain Bus is often referred to as "The Bus," since it is a drag using the same name over and over. On the group's drumset, the name "A Mountain Bus" is inscribed, showing the word "mountain" is used as an adjective to qualify the word "bus." This drumset was used in almost all public performances and was used in the recording sessions which produced the album in question.

Mountain Bus has been using their name for over four years, "Mountain" has been using theirs for just over two. I doubt the Bus was so psychic they knew of a group's success almost two years before the group was formed.

In any event, Mountain Bus is clearly a different name than "Mountain" just as Guess Who is different from the Who.

Windfall wants more than just the exclusive use of the word "mountain." They are suing Mountain Bus and Good Records for "all and any stationary, circulars, catalogs, price lists, brochures, advertising, logos, types, plates, mats, labels, packages (all of which compose nearly every facet of Good Records, except furniture, telephone and office) records, master and intermediate recordings, recordings of any nature and other material in their possession or under their control or under the control of any one of them bearing the term MOUNTAIN....." By the way, they also want money.

Furthermore, Windfall Records has the gall to contend that Mountain Bus' use of the word "mountain":

"Will result in irreparable injury, loss and damage to the plaintiff (Windfall Records)..."

"The issuance of a preliminary injunction herein (preventing the Bus from using their own name) will not cause undue inconvenience or loss to defendants but will prevent irreparable injury to plaintiff."

Loss or inconvenience to the defendants. Right. As if the destruction of a rock band and progressive record company isn't an inconvenience, not only to the defendants but to the record buying and music listening audience at large.

I'd like to know what type of "irreparable injury" Windfall's superstars will suffer because a group called Mountain Bus plays around our community.

The plaintiff in this lawsuit is Windfall Music Enterprises, Inc. "Mountain" isn't the plaintiff, although they are in a position to stop the lawsuit, since "Mountain" is the only thing going for Windfall, One wonders just what type of pigs these musicians are to screw over six of their fellow musicians like this.

(I might add "Mountain" is coming to the Auditorium Theatre on a promotion tour for their new album. There are a few community record stores who have refused to stock this record, in spite of the occasional popularity of the group.)

Mountain Bus' record, Sundance, is still on sale at many record stores in this area, although when these copies sell out, that's it. The injunction has held up some of the copies of the record we at the Seed promised to send out to new subscribers. We are in the process of obtaining unsold copies that were committed previous to the injunction.

Mountain Bus, unfortunately, is past history. Oddly enough, just after they broke up, Dave Lissner from Good Records received a request for the group to play an international tour.

It's really a drag, because I personally have never seen a more together group than Mountain Bus. They've been together so long and have grown so tight there was rarely a moment of bad vibrations between them—certainly not at the rehearsals and gigs I attended. As a matter of fact, they were almost too tight—they had developed a sense of humor all their own which made it hard for some people from the outside to really get to know them. I'm not saying everything was always beautiful and harmonious in the group, but seeing as how most groups sour with age, Mountain Bus was rather exceptional.

Some of the members of the group are thinking of staying together and playing around town. They'd have to start from scratch, with a new name and a new identity (among the names which have been suggested for the new group are "Windfall" and "Lawsuit.")

Good Records, on the other hand, had a rougher go of it. One could argue they proved the infeasibility of the \$2.98 lp.

In order to retail a record for \$2.98, The company had to wholesale it for about \$1.75 tops, thus allowing the store to sell the record at \$2.25 and still make a profit. If you give 25 cents on each album to the artist (which is more than most artists receive), you only have \$1.50 left to pay pressing costs, studio time, jacket design, printing and so on—which ran into about \$1.25 per record on the initial orders for Mountain Bus. This leaves you with 50 cents per record to pay the rent, phone, postage and so on, assuming you don't have a special wholesale rate to distributors (Good's was \$1.45).

But in order to sell records, you need adequate promotion—sending out free copies to radio stations and the press, buying advertising in the underground papers, rock press and trade papers (a full page ad in Rolling Stone costs \$3000; an equally important full page in Billboard costs \$2000). This could easily run into \$10,000—\$15,000 for promotion alone. On a \$1.45—\$1.75 wholesale rate, that money simply isn't there.

Also many record stores are reluctant to undersell the major labels in fear of screwing up their relationship with Columbia, RCA and the Kinney labels. These are the records they need to pay the rent and put food on the table.

This facet aside, whereas you might not be able to make it with a \$2.98 list price, you could easily make it at \$3.98. Again, you rarely see an lp sold today at less than a \$5.98 list price (some record stores sell \$5.98 records for about \$4.00). Anyway you look at it, the major labels are still ripping you off.

There is a definite lesson to be learned from all this. During the past several years, we have been forced to

understand the relationship between the government's desire to screw the common folk over and the criminal courts, who act as a sort of legal rationalization on the part of the government to rubber stamp the undesired oppressed into oblivion and to protect the government's ass in the process.

In recent months, more and more activity has been focused on non-government repressive institutions, particularly in the ecological and environmental movements.

Here, you see that big business can employ the same powerful tool—the courts. But here, the greater fear is not of the criminal courts but of the civil courts.

All a corporation has to do to shut you up or to put you out of business is to take you to court. In order to stay in business, most corporations retain competent attorneys who do nothing but write and read over lawsuits. As in the criminal courts, the issue of guilt or innocence is unrelated to the suit's impact on your life—if you don't have the loot to pay equally competent lawyers, you can't fight the suit and are as good as guilty.

In the record and music business, where there are few revolutionaries fighting to change the oppressive structures, this is all too true, as most labels are owned by huge conglomerates like RCA, CBS and Kinney. These conglomerates employ dozens of lawyers on a full-time basis. Armed with the injunction and the fear of exorbitant legal fees, anyone who wishes to take on the industry had better be equipped with the cash to call their bluffs.

Until then, I'm afraid the dream of successful community rock bands signing with low-priced high-quality record companies is going to remain a dream. Free, live spontaneous music might belong to the people, but that's as far as it goes. A prospective musician can't afford it any other way.

--Mike Gold



We were already planning to run the below article about how "Mountain" and Windfall Records were fucking over (read: suing) Mountain Bus when we received a full-page ad for "Mountain's" new record.

We couldn't decide whether or not to run the ad. It seemed pretty hypocritical to promote the record of a group and a company that we were vamping on in the same issue. On the other hand, there was nothing inherently objectionable in the ad copy itself (e.g. sexism, racism) and to run almost any record ad doesn't feel very good ideologically. There are a few exceptions—running ads for the now defunct Good Records (see below) didn't entail catering to huge conglomerate record companies who serve the god Profit, and not the people.

But you still have to have a lot of bread to put out a newspaper. A collective, non-profit publishing organization still isn't (and can't be, in this society) as efficient as a hierarchical, profit-earning corporation. So we find ourselves constantly in debt. The staff members, when we can afford to pay ourselves at all, earn approximately 9 cents an hour. We're not trying to be self-righteous—just show that we're very very dependent on advertising to continue printing. We also want to continue to run free ads for local community groups.

There are ads that we refuse to run. We stopped doing Playboy Theatre movie ads because of Hugh Hefner's blatant promotion of the oppression of women. We won't do ads for companies that are heavily involved in contributing to Amerika's Asian wars, such as the major airlines. Record ads seem to us to be the lesser of several evils, so we still run most of them.

In the case of the "Mountain" ad, we finally decided not to run it. What this means is that we won't receive \$550 that we desperately need. We feel good about the decision but we also want to make a special appeal for donations. The Seed's continuation is vitally important to us, and, we hope, to you too. And we just can't do it without money. The revolution hasn't happened yet.

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Your Home is Your Hassle

A lot of rents in Chicago went up this month--5 to 12 percent. When you paid your rent this month, what happened to it? How much did the owner of your apartment building keep as profit? Is your landlord starving to death as he claims, because of the high interest rates and maintenance costs?

In the United States, housing is regarded as a durable consumer good and, like automobiles and electrical appliances, is distributed according to the rules of income and profit. If you don't, you can't.

New building or old, rents are set according to three factors: what it costs to construct a building, the level of profit the owners require for them to continue investing in real estate, and the demand for housing in a particular area. Individual rents are directly affected by all three.

The first two factors, costs and profits, go together. Suppose you are renting an apartment in an ordinary kind of older neighborhood. The building has changed hands a number of times, but your current landlord has owned it for thirty years, and hence long ago paid off the mortgage. Therefore your rent does not include his money to pay his debt or the interest on it. But the rent does include the cost of periodic repairs on the building, fire and liability insurance, management costs (such as advertising vacant apartments and collecting rents), and maintenance. These are all the landlord's expenses of staying in business and none of them exclusively benefit the tenant. For example, fire insurance protects the landlord's property. If the apartment house burns down, tenants don't collect insurance money for the possessions they lose. Insurance is therefore treated as a fixed cost, although the landlord can cut corners on tenant benefits such as maintenance.

The rent also includes property taxes. As much as thirty percent of rent goes from the tenant through the landlord to the city government, to pay for needed city services such as street cleaning, schools and fire protection. Home owners can deduct the amount paid in property tax from their federal income tax. Renters cannot and this is one way renters are discriminated against. Another is that they carry the whole weight of the property taxes in their rent. Landlords as well as tenants benefit from the services which the taxes provide. For example, how much would the building be worth if it wasn't connected to the city sewers? But landlords do not share in this cost.

Maintenance, insurance, repairs and expense costs usually amount to about 20% of rent. Figuring the property tax at 30%, the landlord is left with about 50% of the rents as profit. even if the landlord owns only one building with three moderately priced apartments, his profit of perhaps \$150 per month is a relatively steady income.

In a new or recently refinanced building, a substantial part of the rent is allocated to paying off this landlord's mortgage and interest. When he finishes pay-



Photo: Ralph Rosenberg

ing the debt (with your money) he will own the building which he can then sell. In the process, the bank will have made a substantial profit (the interest) on the loan--often more than the total cost of the property--and the tenant will have paid for both.

The mortgage reduces a landlord's monthly profit to perhaps 10% of the rents, but this is offset by the fact that the owner has less cash investment in the property. And owners have other ways of making money, especially in newly purchased buildings. For example, under federal income tax law the landlord can claim that the building is decreasing in value (depreciating) although it may actually be increasing, and deduct from his income tax the amount of money he is "losing" because of this. If the owner has a lot of money, this can be a very useful device for lowering his income tax.

Another way owners increase their immediate profits is through management services. Maintenance costs, etc. are deducted as business expenses prior to computing income taxes, although tenants pay these. And many big real estate operators own subsidiary companies which provide management services. By contracting with their own companies for the services which they must provide, landlords make more money.

The third factor in how rents are set is the demand for housing, compared to how much housing there is. It is hard to measure precisely how much of the rent for a particular apartment is based on the demand factor, but the theory is quite simple. When there are many people who need apartments, and not very many apartments to go around, people are forced to compete with one another, using their money, to get housing. And landlords exploit these situations.

Profitability and demand are the key to whether and how new housing will get built. A building cannot be constructed unless mortgage financing is available from a bank. To secure the financing, the builder must show that his apartment building is going to be profitable--that people will rent the apartments at the price the builder plans to charge. For example, if an owner wants to build an apartment in Little 5 Points, he will survey the rental market in that section and establish that people are paying \$100 for one bedroom apartments in old buildings. He assumes that people will pay slightly more for new apartments, but that there is an upper limit on what they can pay. He sets his potential rents at \$125 for one bedroom.

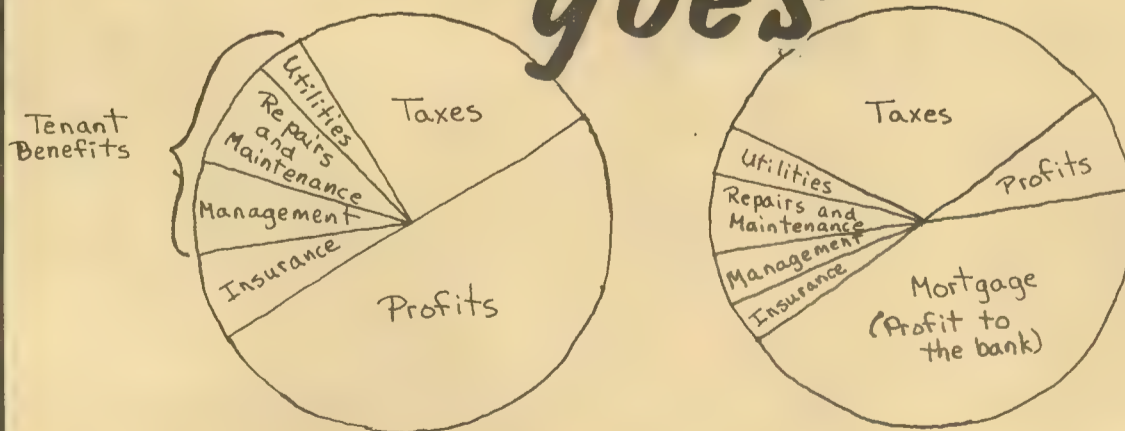
He takes his figures to the bank and asks for a mortgage. The bank agrees with the \$125 per apartment but it won't loan the money at an interest rate (the bank's profit) low enough to rent at that figure. The landlord finds that he will have to charge \$150 a month to pay off his loan and also make his profit. He knows that rent is too high and that he will be plagued with vacancies that will endanger his profits. He therefore abandons his project and instead looks for land in an area where demand, backed by money, is greater. Thus some neighborhoods have new housing under construction, and others--which may need it much more--have none at all. It is the banks and the housing investors who make the decisions, based on profits for both, as to where new housing is built.

This system of money and profit identified housing as a consumer good like any other in the American economy. The problem is that to people, housing isn't a consumer good. Housing, or shelter, is a basic human need, much more like food than like a dishwasher or electric toothbrush. Some other countries (like China and Cuba) have tried to develop a housing system which forbids profits to certain people simply because they own what all the people need.

DECENT HOUSING IS A HUMAN RIGHT!

--community press service/
Great Speckled Bird

where the rent goes



PEOPLE'S

The movement to create People's Art on public walls in Chicago began in 1967 with the inspiration for the "Wall of Respect" at 43rd and Langley Streets. The wall honors Black men and women denied recognition by the white media and portrays Black history as a heroic resistance struggle. It was initiated by William Walker, and a number of other artists who are still active in mural painting participated. The project was supported through the cooperation of a group of Black artists, and the 43rd Street Community Organization working closely with the people of the community. This wall, like others that have followed, has been celebrated, loved and protected by community residents because they had a part in it. Their demonstrations to save the Wall held back Urban Renewal in that area for three years.

Walker has written, "In questioning myself as to how I could best give my art to Black people, I came to the realization that art must belong to ALL people. That is when I first began to think of public art." The titles convey the aim: Wall of Dignity, Wall of Pride, Harriet Tubman Memorial Wall, (all in Detroit, by Walker, Eda and others) Wall of Respect, Wall of Truth (Chicago).

By 1969 a few white and latin artists had followed this example (of black artists). Over thirty murals have been painted in Chicago in working class communities. Characteristically enough the first murals done by white artists were in Black neighborhoods and done as collective works with groups of Black teenagers contributing to their design as well as their execution. The Chicano artists, of course, have drawn directly on their own great traditions of public art, which has inspired all of us in some way. The first murals in predominately white-neighborhoods were done last summer, such as the one I did: "Wall of Choices" was done in Southwest Lakeview and "Protect the People's Homes" was done in Uptown by Mark Rogovin.

At the present time, perhaps especially in Chicago, there is virtually no contact between the "Fine Arts" and the poor. Low income people and especially national minority groups are systematically excluded from the creation of and therefore the enjoyment of most forms of cultural expression. The children of the poor develop the conviction that they are able to create, are lacking in talent and tradition, are cultural cripples.

Art is placed on a high altar, out of reach, incomprehensible, and at the same time despised. Artists are considered "kooks", "weirdos," strange beasts indeed. This mixture of feelings, all negative, reflects both the loss of self-respect and self-confidence which results from powerlessness and an understanding that the rulers of industrial society have little use for the artist or his handmade expressions, except as conversation pieces or as the subject for the luxurious hobby of collecting.

The artists meanwhile are almost totally cut off from communication with the mass of humanity. Curiously enough this state of affairs in general extends to the small number of artists who come from working class and minority backgrounds. The overwhelming majority of artists in this country are unemployed as artists. They earn their livings as teachers, taxicab drivers, etc. Artists often explain their isolation and unemployment by an elitist theory of talent, intelligence and sensibility. There is a widespread conviction that the "masses" are incapable of understanding or of making art.

In bourgeois society, art like everything else becomes a commodity. It loses its social nature as a free expression of collective experience. The artist is "free" from the control of patrons, but separated from possible social use, from any stable role, and subjected to a speculative market which inevitably leaves the majority without a livelihood.

A fundamental change in the artist's relationship to society is needed.

Involvement in the "movement" does not at all solve this problem, even though it may change the artists' consciousness in essential ways. In the white section of the movement the artist often finds himself subjected to additional pressures to give up art. Why don't you write? one is told, you're too articulate to be a painter. Do cartoons for leaflets, do graphics for a movement newspaper, design posters, buttons, banners. Anything to be useful. What is often demanded is leftist icons--"vanguard" art, "consciousness-raising" art. This means in effect art only for the movement and its intellectual student supporters, who else would buy a poster of Che? None of this "movement art" touches the basic problem of establishing contact with a proletarian mass audience.

For some of use, mural painting has meant the realization of a socially politically significant role as artists. With all its difficulties, it is a liberation, a release. It is a path back to the life of humanity.

My first outdoor mural was painted in 1969 in the courtyard of St. Dominic's Church near the Cabrini-Green Housing Projects, working with a group of local teenagers. The wall dealt symbolically with the Black Liberation struggle. It is called "All Power to the People." In that project for the first time, I was able to combine my life as an artist, a teacher and a socially-politically involved person all in one activity. Painting the mural was an extraordinary experience, a conversion. I found that I was able to create an imagery which spoke directly to ordinary people, which was accepted as their own by people separated from me by culture and by a long history of prejudice and oppression.

Many barriers can be crossed by an artist bringing

commitment and vision to the work, formed in the process of creating, which abandon his private self, his limitations, his position in society and to become involved, rewarded in becoming an artist for making a living relative step into the social.

This sense of wonder at the discovery of identity, a new relationship with others and abiding feeling, shared by many in Chicago.

By the time the masonry saint is put on a wall, the mural project is almost half finished. We start not with a wall, situation, a local sponsor or sponsor: a church, settlement house, or a grass roots. The artist will attend community meetings

AR

"FUERTO SOMOS YA"
by John Weber



vision in the work. The artist is trans-
 posed of creating public art. He must
 be willing to speak as a citizen
 to become a voice for others. He is
 painting an artist for the people, by gain-
 ing with the people.
 wonder in the discovery of a new
 relationship with others, is a deep and
 shared by many muralists here in

the masonry paint for the undercoat
 mural project is already more than
 art not with a wall, but with a human
 sponsor or patrons, which may be a
 house, or a grass roots organization.
 and community meetings, will talk



"Distributor of the Land"
 by Rivera.

with youth clubs, individuals and families. A support
 committee will be formed and the artist will form a
 concept of the active forces in the community and
 their ideas.

Usually community residents are involved in
 actually painting the wall. The project may be designed
 and executed collectively with a group of young peo-
 ple. Often children will paint a near-by fence. The pro-
 ject stimulates the emergence of artists without profes-
 sional training from the community itself who go on to
 paint their own murals.

The most important part of the artist's work with
 the community is in actually painting the wall. The com-
 munity is educated about art and artists by seeing it done
 and by participating. People stop to watch and ask a ques-
 tion. The personal contact of these discussions between
 the artist and community residents is essential to estab-
 lishing mutual respect and trust. That only one mural has
 been seriously defaced reflects the success of these en-
 counters. Last summer Bill Walker was able to leave his
 supplies on the scaffold each night during two and a half
 months of work on the Peace and Salvation Wall of Un-
 derstanding near Cabrini Green because the neighbors
 were protecting the wall that closely.

Mural painting can only be done on a full-time ba-
 sis. It is essential that the artist be on the scene regularly
 and have a strong ability to project to the community
 the nature of his theme, his concern and his craft. Secu-
 rity for the equipment and for the mural can only be
 based on community acceptance, comprehension and
 pride. If the community develops this acceptance and
 pride in the wall, then the mural becomes a focus and
 a symbol of the community (its resistance to Urban
 Renewal, a favored spot for rallies, etc). The mural may
 also stimulate other efforts at community improvement
 --fight to get a playground, etc.

It can draw people together--greasers and hippies,
 young workers, mothers, street gang members, church
 activists, small business people, etc. In some cases mural
 projects have played a role in establishing truces between
 rival street gangs. Public Art can play a concrete and
 symbolic role in building the united front.

A few years ago a group of abstractionists was
 formed in New York City with corporate liberal support
 for the purpose of decorating walls. The "City Walls"
 group does decorative minimalist designs. Their proce-
 dure remains within a business framework. The artist
 is commissioned for a design and a sign painting com-
 pany executes it. In part this rather impersonal proce-
 dure is determined by the scale of New York City. Build-
 ings in poorer neighborhoods are six stories high com-
 pared with a basic three story scale in Chicago. The aim
 of the abstract wall painters is to humanize the urban
 environment. They claim that their work is appreciated
 by the residents of the slum neighborhoods where most
 of their walls have been painted. I don't doubt that this

is true. Who wouldn't appreciate good design and bright
 colors in place of sooty desolation? There is an appetite
 for art among the excluded and any well done public
 art is and should be appreciated. The socially oriented
 wall paintings of Chicago and several other cities, however,
 try to relate to people, to clarify ideas, to be a visual
 expression of the community. To those who hold the
 "political" character of our murals against us, I say
 that we are proud that our painting openly supports
 the people's struggles. Our politics has to do with com-
 munity, government-returning art to the people as
 a means of communication and celebration.

Meanwhile, preparation for the summer projects
 has to go on. These will be outdoors, working directly
 on the walls facing the street. A group from the
 L.A.B. youth council has brought the mural idea to
 Ansonia House. They are forming a committee
 which is bringing together several of the youth groups in
 the area to plan a wall painting project. We have ap-
 proached all of the agencies in the area and have raised
 enough funding support to pay for supplies. We have
 already done a survey of walls in the neighborhood,
 and the permission for walls must still be obtained.
 Almost everyone wants the wall to be "very Puerto
 Rican." We hope to organize the work team to do
 the designing and painting soon. Later, side projects
 may develop and new people's artists may emerge.

Similar processes of community organization
 are going on in other neighborhoods. William Walker,
 Eugene Eda, Mitchell Caton, Louis Boyd, Ray Patlan,
 Mark Rogovin, myself and half a dozen other artists
 are all struggling to get together our summer projects,
 large or small.

There is much more to discuss: the need for
 greatly increased public funding, the problems of
 unity among black, brown and white artists. But
 I would rather end here with another quote from
 our Statement:

*We want the walls of Chicago to be art galleries
 for the people. We are anxious to encourage more
 artists in all fields to take to the streets, to become
 involved, and to work for the people. Our murals
 will continue to speak of the liberation struggle
 of Black and Third World peoples; they will record
 history, speak of today and project toward the future.
 They will speak of an end to war, racism and repres-
 sion, of love, of beauty and of life. We want to restore
 an image of full humanity to the people, to place art
 into its true context, into life.*

-- John Weber/Liberation.

MORE INFORMATION FROM:
 John Weber, Community Based Mural Project
 3906 N. Broadway, Chicago, Ill. 60613

MURALS



GAY LIBERATION
Red-orange and purple on soft gold.
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Sisters and brothers
The Chicago Women's Liberation Union is selling posters, greeting cards, buttons, and literature at the CWLU Office, 852 W. Belmont, phone 348-2011.
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*And brothers, if they are brothers.



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INTERCOURSE

RIDES

Nashville, If you're going there during Dec. 17 or 18th, I need a ride, call Mike B 525-3776

Ride to Tampa Bay area Florida around the 21st or 22 of Dec. Will share expenses, can drive. Call Mon-Fri 744-2707 and ask for Richard.

Ride wanted to Boston on or about December 17. Will share driving and expenses. Call Ralph 649-8741.

Ride wanted to Phoenix around Xmas time. We will share driving and expenses. Call mike, anytime 525-2393.

Need riders to southwest USA (Texas, Arizona, etc.) and Mexico. Going to Mexico City. Leaving Chicago Dec. 10. Need some \$\$ for expenses. Call John 334-0466.

Young couple wants ride Dec. 26-27 to Philadelphia. Will share exp. after 6 p.m. call 929-3707.

Ride needed to NYC for 2 people. Dec. 23 or 24 share driving, expenses Call 477-3599 ask for Jim., Robin.

Danny & Barb need a ride south or southwest after Dec. 7. One can share driving. We can not afford expenses. We sing, act, dance and are very entertaining. Danny 679-1478.

FREE

Help! I am a lovely kitty kat who is grossly mistreated by my owner. Please rescue me. Rodent. (for info, call 929-0133 and leave a message for said owner, Mary Kaye.

Help please--3 super-healthy affectionate, beautiful 4 month old kittens--free to anyone who will love them. All male and all people oriented--no phone--write or drop by. S. Smith. 3744 N. Sheffield.

We have three real cool cats. But watch out! You see, we really dig them. Nevertheless we must give them away. The male is SENSUOUS! He tries to mate the other two females, one black and one striped. The black one shits on the floor. Take her, PLEASE! For information call 375-0348. Sher.

Revolutionary Gay literature. "An Open Letter on Sexism" "Who Owns Your Community?" "Smash Imperialism" "Gay Rage" and more!! Free from FIERY FLAMES COLLECTIVE c/o Richard Chinn, 628 Buckingham place, Chgo Illinois 60657.

HELP

I am desperate. I need \$5,600 fast and will do anything legal to obtain it. If interested, write Box \$\$\$ care of this paper.

(Typists ad--I am desperate for more like \$45 to pay my rent--so if there's anybody out there into laying \$5,600 on the last ad, please also send \$45 to Seed Box Pennies).

Phone Bugged? Is your phone tapped? Thousands are by private and government investigators! We can check it for you! Satisfaction guaranteed! FREE DETAILS! Americana. Dept CS, PO Box 873, Palatine, Ill. 60067.

Fiery Flames collective is putting out a gay street GAY LOVE for our community. We muchly need office supplies of all kinds, a typewriter that works, stamps to mail our literature to you, money to keep going (even \$1 will help greatly!) Your support and your love. FIERY FLAMES COLLECTIVE c/o Richard Chinn, 628 Buckingham, Chicago 60657. 348-9020.

75 years in prison! Have been sentenced to 75 years in prison for a crime I did not commit. Desperately need help to appeal. Any and all donations will be appreciated. I will answer all inquiries. Thank you Tommy Marshburro, 500 Commerce, Dallas, Tex. 75202.

CRIBS

Roommate wanted to share 5 room apt, Racine & Wrightwood. \$65/month. David 327-2031 or 275-7550.

I would like to know if there is anyone who can let me stay with them until I find a job, I am presently working as an aid at St. Vincents Infirmary Little Rock Ark. and am interested in moving back to Chicago where I am originally from. I'm female and 21. Will have some money but need free help. Nancy Risser 201 1/2 Brown Little Rock, Ark.

Black gay male looking for roommate. 4 rm. apt. own bedroom Your share of rent \$20 a week. Call Bob Gr-2-3211.

Need 3 other people to move in the Rogers Park area. Call Alan DE-7-9174 ask for Apt number 408 if no answer call 256-3450. Can be done as soon as possible.

Woman (18) wishes to share apt with same. Rent \$65. 929-6039.

There's free room and board to people willing to help me fix up a 22 room house. 1300 West off Madison. Leave message for Gary at 664-0505 (Koojaide). I also have room for a couple of large dogs (small dogs get stolen out of the backyard).

apartment for rent--6 rooms, 3 bedrooms (small) air-cond. stove, refrig, washer & dryer, gas space heat, yard, NEWLY PAINTED, on Seminary near Armitage. \$190/mo plus util. Call 348-0441. Pets okay.

Male head 23 years old looking for a crie to stay at for about 3 or 4 months. will share with male or female. Can pay 20 or 25 dollars per week for expenses and will buy all my own food. Prefer Broadway and Belmont area but will take anything. Call between 9 a.m. and 5 p.m. 236-3951. Ask for Ron.

Out in the cold? We're looking for a girl to share our crib. Some work involved but you'll have good food, good friends and a roof over your head. Six room apartment. Good location Ask for Judy or George 784-6278.

MUSIC

Guitarist V /Composer (17 years old) wants to form a band to do country and rock n' roll music. Anyone who picks a base or guitar, or who beats the drums or keyboards, are welcome to call Rick at 221-5162.

Seadog enterprises. Exclusive handling of Bullwhip, Ashley Short, Wedgewood, also Spectrum Prod. Visio-Psyche Lite Show, At dances; concerts; benefits. For info and booking: Gary Sohmers 824-6606.

Gibson Les Paul Standard Guitar. \$275 or best offer. Call 279-2498. Tony.)

Wanted: a bass player for a just formed rock group. Call Charley 785-9316.

Ludwig 4 piece drum set gold sparkle with crome snare, soft cases, Zildjian ride and Ludwig crash and hi-hat cymbals, etc. Excellent condition--invested over \$450 but really need cash--invested over \$450 but really need cash before Jan. 1st. Cost: \$250 or best offer. Call 824-2615

Looking for someone who can play drums and is interested in giving lessons. call Ray 235-8380. Call before 5 p.m.

Drum set: complete set of Ludwig drums. with bass, 2 toms, metal snare and avedis Zildjian Cymbals. \$275. 684-7560

Exp. Blues guitarist looking for band and work contact Jack c/o Box 635 Seed office.

Wanted: Bass player, with trans. equipt. some singing, Helpful. Call Ken 731-4770 ater 6:30.

FOR SALE/TRADE

Unique handmade wooden pipes with a long stem and roomy bowls along with a coaxing stash jar. Send 75 cents and two 8 cents stamps along with this ad to: D.O. Pritchard, 506 S. 20th. Street, Phila, Pa. 19146.

'64 VW bus. 51 hp eng. Sun roof. Radio and gas heater Good condition. \$675. Call Alan. 528-9311;

Selling anew electric organ, 3 small cameras, sectional sofa, large plant, ladies coats, men's suits dishes and kitchenware, furniture, handmade lace pillow edges. Call 248-3737 Lincoln Belmont area. Also selling seventy illustrated newspapers of the civil war era.

A juicer at Christmas guarantees a healthier New Year The pulp ejector A.E.G. at 15% off regular price call UN-4-4213 before 9 a.m. Monday thru Fri. Sunday all day.

'64 VW, needs body work, engine is a '69 with 35,000 miles, new tires, new brakes, excellent running condition. It is green with a sunroof and has good karma. \$400 or best offer. Stu 826-3456 ext. 76 days. 973-7449 nites.

WANTED

Astrology, tarot, I Ching. not a fortune teller. interested only in serious people. Box S-7258.

We are putting together a shopping mall in Hammond Ind. and need shops to rent space. The types of shops needed are a bookstore, candle shop, record shop, HEAD SHOP and or Import Store. The rent is low so that perhaps prices will be low also. A gypsy store is being put in so if you make things you want to sell bring them in. In January a coffee house will also be operated. If you would like to perform or want more information, write Little People c/o 618 Sibley Street Hammond, Indiana 46320 c/o Charles Lipten or call 219-WE 22025. leave message.

Need hip doctor to help "victim" con insurance company to pay some benefits. Will pay doctor for his "services" If interested contact Box 12 at the Seed.

We are in need of a typewriter, a duplicating machine of some kind file cabinets, paper and envelopes, millions of dollars. American Radicle Party 539-2680.

Used VW van or station wagon needed, in good condition. Can pay up to \$200. Call Wayne 944-1082 or Ken 337-3187.

Serious artist interested in all medium wants to be apprentice to more experienced artist. No fooling around. If you are interested in teaching call 243-1474. Ask for Illene.

NEWS, personal articles, poems, graphics from the gay community for GAY LOVE Chicago's new Gay Street sheet. Fiery Flames Collective c/o Richard Chinn, 628 Buckingham place. Chgo. Ill. 60657.

GIGS

Over-educated gay social worker (BS, BD, MSW) seeking interesting position in Chicago with flexible hours with employer not up-tight about gay activism. Will consider any serious offer--need source of income not unreasonably restrictive to facilitate unpaid professional work with and for gay community. Leads, ideas, etc. as well as actual offers will be appreciated. Available April 1st. Write Box MSW.

Posters and leaflets laid out cheap (or free if you're poorer than I am). Call DY Grafix at the Seed. Leave message.

Truckin' will move your furniture, equipment band instruments anywhere in Chicago area. Flexible rates. Pay what you can afford. Call Phil, Tim or Steve at 338-7082 anytime day or nite.

Activity workers needed at a halfway house for people discharged from mental hospitals. Part time \$1.75/hr. Call Ira Director 334-3320.

I need a job. Will do anything. Have exp. in printing. Call 9-5 Ron 236-3951.

Male college freak needs full-time Christmas work. Am flexible with hours and responsible worker. Available Dec. 9-23. Call Ben at 561-4177.

Nova Express Lite Hauling 24 hour service Eviction a specialty, cheap, fast, efficient. 24 hour phone 262-2795.

2 clerks--Don Giovanni 282-7717 between 10 a.m and 1 p.m.

I need someone to care for my 4 children aged 10-5 during the day, also some housekeeping. Room and board and a small salary included.

We live on the South side, Call Tony at 263-5100 ext. 250 until 5 p.m. 375-0348 after 7 p.m. and weekends.

MESSAGES

DEAR GRETCHEN: Get well soon. We're sorry to learn of the operation. We all love you.

--all your friends (and there's more of them than you think).

Steve Toncray--I'm holding a job for you at O'Hara which can pay close to \$140 a week net. I can hold this until the first of January. Please contact me as soon as possible. There's NO obligations. Ramp 686. Phone 686-7746 Tu-Sa. 9-5:30. After 8.

To the BJO known as Danny, Joe, Bob and John. Which one of you's put a message here for Diane! Please let me know. Pam.

Gary, NFSSZ DISJTUNBT OK? Love, M.K.

Attention all cadres: Dec. 26 is the day. Code 14, target 44, --Mark.

DF--don't ya just wish you could get back together with John and me get back with Flash? Maybe one day. p.a.

JOHN, I love you, RICHARD
BILL, I love you, RICHARD

To the beautiful Sisters who made Lavender woman, your paper is really the "powerful weapon" you want to be. Chicago needs you, dear sisters in struggle. Thank you for being. Fiery Flames.

Valerie: we love you and need to know that you are well and happy. Have returned to Ordway Street, phone collect 202-362-1712.

War without terms.

It has been one year since our gay brother James Clay died for his freedom (the victim of pig bullets) but nothing has been done to the pigs who murdered him. Remember James Clay!!!
--FIERY FLAMES.

Joe Supol: Congratulation on 12-2-71 with Kelly High School. Your a real good wrestler at KP.

Mr. K. your tootsie roll pops were hard. The ones at the game on Thursday in boys gym. Get some fresh ones for next game!

Smokey: we have to find someone for our senior prom but who? maybe one of the BJs See ya around...Snooky!

Chicago's new Gay Streetsheet. GAY LOVE will be on the streets soon. Watch for it!!
FIERY FLAMES'

To friends or to eddie b--see carl at gallery 1312 S. 5th Maywood or call (old number 345-6690) call 386-3628.

Lois DiCicco--happy 23rd birhtday to a wonderful girl. Now just let your head come together. Gerry.

To anyone who has associated with the father of Raggedy Ann, during 2 months previous to Dec. you should consider yourself under possible surveillance. Do not make condolance calls. Please

Moose: hi! how are you? How's Bernie & Rich? Say hi to them for me!

Captain America is alive but his friends may expect visits from certain distinguished governmental law enforcement bodies. So, please keep from becoming effluent and stay clean until further notice. Respectfully CAP.

ads on this page are free and are run as a community service. sexist ads, "lonely" ads, rip-offs, are not run. if there's not enough room, the less pertinent ads are pulled. send or bring ads to 950 W. Wrightwood. donations appreciated.

REVIEWSREVI

PAGE 20

the bush is burning

THE BUSH IS BURNING; Radical Judaism faces the pharaohs of the modern superstate by Arthur I. Waskow, Macmillan, 174 pp. \$1.95.

For some time now I've had this idea in my head that being Jewish in America, or anywhere in the Diaspora (exile, traditionally, from Israel), meant being a revolutionary—meant being removed from the mainstream enough to see things how they are—fucked up—and feeling some obligation to change things, either through setting up new institutions, new forms, or through working to destroy the oppressive ones, or both. At the same time this meant rejecting the mainstream of American Judaism, for it has become more American than Jewish, more Amerikan than many Americans. Part of this idea of mine about revolution and Judaism had to do with the concept of community, that the reason things are so fucked up is because of the whole structure of a society in which people are taught to work in competition with each other rather than to combine their efforts and work with each other as in community. My conception of Judaism was that ideally it meant living and working with and depending on and being responsible to OTHER HUMAN BEINGS. Lately I have been working out these ideas to some extent with other people, other Jewish human beings, in a rather confused way. So when Art Waskow's book came in the mail I grabbed it, devoured it and for the first time in a long time could really feel that there was something to my radical Jewish convictions.

In the first section of the book Waskow recounts the events that led to his metamorphosis from Jewish Radical to Radical Jew, and explains the metamorphosis of others like him:

Jewish students and young professionals who were filled with fury by the American War against Vietnam and by institutionalized American Racism also felt deprived by the operations of American Society of the spiritual depth, the communal sense, the traditional rootedness, and the connection between intellect and feeling that were among the best products of Jewish religion, culture and peoplehood. . .

Their "religious" sense—that is, their urgency for reconnecting mind, body, and spirit—becomes not only a "morally" human response to a morally dehumanizing society, but also a "politically" liberating response to politically oppressive institutions.

Waskow became a part of Jews for Urban Justice, a group of Jews organizing in their own community—picketing a Jewish grocery-chain owner who refused to go along with the boycott of California grapes, conducting a freedom Seder celebrating Black liberation struggles as well as Jewish ones. The format of the book is that after each chapter there is a section labeled Avodah (service or work) containing documents—texts of leaflets, position papers, and religio-political services—of actions that have been carried out.

Waskow wrestled with the question of Israel in a visit there. He discovered that the communal aspect of Israel is minute—limited to kibbutzim and Orthodox Jewish communities. He found that Israel is not Zion, a place where committed Jews live in direct relation with the Holy Land, that Israel is indeed a secular state, "a state responsible to an Israeli people, which was entitled to self-determination as were any people, but not entitled to suppress the self-determination of other peoples," namely the Palestinians. Waskow found that there were Israelis who were struggling to arrive at a position that would allow for both Israeli and Palestinian self-determination, "but that very few Jews in America know of these positions.

The Jewish Establishment in the United States and the Ideological Hard Left have a tacit alliance to accomplish one result: that the only choices most Americans should hear about in the Middle East are the Meir-Dayan policy in the Israeli government, and Fatah

policy (or similar policy so far as the abolition of the Israeli state is concerned) among the Palestinians.

For me one of the most important aspects of the book is its confrontation of where the American Jewish Establishment is at, how it got where it is, how it is oppressed while emulating the role of oppressor, and why Jews as Jews have an obligation to bring about revolution. There is a notion that Jews are not being oppressed as Jews in this country but face the same oppression as other minorities and perhaps even to a lesser degree, and that even on those issues that threaten all of us, such as the threat of thermo-nuclear war, why should Jews respond as Jews.

One of the prayers in the central body of daily worship implores "May you speedily uproot the Empire of Arrogance and crush it, subduing it quickly, in our day!" At the time that it was added to the daily ritual, this Empire of Arrogance was Rome. Today it is Amerika and other technocratic societies which need dismantling, need dismantling by an amalgam of oppressed peoples.

But the Judaism Waskow speaks of as being very political needs, as he suggests, to go through some changes—to reexamine the role of women in Judaism and relations between the sexes; to reexamine the concept of Kosher food—*ought food drenched in chemicals, food wrenched from the soil and sea through violence to the World, food grown in any but communal or democratic-collective farms or sold through any but cooperative stores, be considered Kosher?*; to reexamine the concept of Sabbatical and Jubilee years when wealth is redistributed; to reexamine the institutions of War and the State, abolishing the two as per Samuel's vision before there was a king in the land of Israel; to reexamine the holidays, linking the Jewish people to other peoples, celebrating for instance Tisha B'Av not only as a memorial to the destruction of the Temple in Jerusalem, but also a memorial of the Holocaust and Hiroshima, "modern warnings of the Destruction of the Temple of Mankind."

New Judaism, Radical Judaism, Judaism as a "religion" of revolution—it is there is one examines the annals of Jewish history, the codes of Jewish Halacha (law), the centuries of Jewish experience, and applies them to the present—and it all falls into place as outlined by Waskow.

The day is short, the task is enormous, the workers are exhausted; but the reward is great, and our Comrade is insistent. Many of us may not live to complete the task, all of us are free to evade it. But shall we?

maralee

a prisoner indeed

The Prisoner of Sex by Norman Mailer (Signet paperbacks, 175 pages, \$1.25).

This was supposed to be Norman Mailer's answer to the recent severe attacks on him by women's liberationists such as Kate Millet (who devoted a large chapter in her book *Sexual Politics* to an analysis of the sexism prevalent in his novels). As it turns out, Millet needn't have bothered—because Mailer, writing in all openness and honesty does the job for her. He speaks of women's wombs as "the place where they connect with the infinite." He reduces the issues of the oppression of sex roles down to the question "Who finally would do the dishes?" And he accuses Millet of what it seems is to him the ultimate sin: she "does not believe in literature itself."

Mailer, it is clear from this book and from his previous writings, believes in literature very much. Literature in the sense of posture—in the sense of taking up a stance—in the sense of advancing his own ego. Mailer has treated his career as a writer as if the main object of it was to

become a controversial (and preferably popular) public figure—almost the same as a movie star or a baseball player. The topic discussed makes no difference—as long as it sells. It's all technique and form anyway, brilliant turns of the phrase, and not content that counts to him. This book is no exception. With a self-centered awareness that is almost a parody of itself, Mailer begins the book by discussing his reactions to the possibility of getting the Nobel Prize for literature—which he carefully explains (at length) he didn't really want anyway (he didn't get it). And he ends the book by proudly saying that "he had been able to end a portentous piece in the soft sweet flesh of parentheses." Big deal.

Mailer believes in literature—but isn't concerned with people. Not really. And this is his problem. Everything is "grist for the mill" as he once said himself in a short story about breaking up with a girlfriend. In *The Prisoner of Sex*, Mailer can't get over the fact that he is "in the center of a controversy." Good, something to write about. Just like the march on the Pentagon, the Democratic convention, the big prize fight and the landing on the moon. Sex roles. Something to write about—even when he had nothing to say. But definitely nothing worth bothering to read.

--Bernie.

a gay history?

THE GAY LIBERATION MOVEMENT by Jack Onge (Alliance Press, 1971, \$1.25).

This book might justify its existence as a reference on our movement, a vaguely historical record, but it's faulty even as that.

Onge apparently sometimes seems to want to try to appear to create the illusion of objectivity (That sentence is deliberately redundant to emphasise the ineptness of the illusion). For example, the split between Gay Liberation Front and the Chicago Gay Alliance is related thus: "A group of Gay Liberationists tried to involve the radical homosexual movement too closely with the Black Panthers and other political movements, a tactic which alienated most members in gay liberation. On Sept. 29, 1970, the majority formed a separate (sic) association, The Chicago Gay Alliance, to concern themselves only with activities related to homosexuality." This is sadly typical of reactionaries in our movement—to assert that gay revolution merely means alliance with straight radicals; many actually insist that gays who seek to get us tolerated within, sexist straight society are giving higher priority to our people than are those of us who are trying to build the ultimate revolution against all sexist structures and values.

This is an example not only of Onge's misrepresentation but of his twisting of our movement's history. Two paragraphs after the above quote, followings trains of sentences about gay theatre parties and Catholic masses is buried the sentence: "The Black Caucus changed its name to Third World Revolutionaries (sic)." In truth, not only was the Third World Gay Revolution born before the split, but its demands for consciousness-raising sessions on sexism and racism were among the main causes of the split. Those who left seemed to believe that we can make our liberation without working to change ourselves and replace the oppressive values we have assimilated from straight society.

Onge has chapters on the development of the gay movement in New York, San Francisco, Los Angeles, and Chicago, and an overview of our movement in the US. There are many more minor inaccuracies about Chicago's movement, and it seems logical to assume that Onge, a Chicagoan, is no more accurate in his histories of other cities' movements.

Onge's style is awkward and superficial. I really believe that had I been a straight bigot reading this book, it wouldn't have dented whatever excuses I'd use (homosexual "sickness", "immorality" etc) to justify my sexist privilege and support of the sexual power structure.

This book is almost totally male-oriented. There is only token mention of lesbians and Onge frequently uses "Gay people" and "homosexuals" synonymous with male homosexuals. This book may have a purpose after all—to display the lack of respect for and lack of solidarity with women among gay men, even in the gay movement. More and more gay women in the movement are rediscovering that we can't work with gay men and keep our selves intact. That Onge's book clearly demonstrates why is hardly surprising in the context of the lack of understanding of sexism and the roots of gay oppression that Onge displays particularly in his chapter "the philosophies of Gay Liberation" (which contains surface summaries of some of the gay movement's articles) and the chapter ostensibly on "the political implications of Gay Liberation." Onge says, "many gay people want to be left alone, but Gay Liberation movements are politicizing them and making them aware of the nature of sexual repression Gay radicals think is caused by capitalism," and explains that the "various Marxist interpretations (that) have been formulated" are in essence that "sex produces children who will later be workers themselves." He ignores the fact that the primary roots of gay oppression are not in the interests of procreation but those of preserving the sexual power structure that is the foundation of capitalism. Onge actually states that "...societies (which tolerated homosexuality) were not threatened by tolerance of homosexuality, nor will American (sic) society be disrupted by it either." (Well, I, for one, don't want mere straight "tolerance!") This, of course, represents not only self-hating acceptance of the basic goodness of straight society, but the desire to justify ourselves in straight terms, define ourselves by our relationships to straight society, legitimize our fight for freedom by convincing straights and ourselves that we are no threat to their society or their straightness.

Yet Onge condemns the gay revolution simply because of the bigotry, treachery and clinging to privilege of straight radicals. (He equates Cuba with Nazi Germany and describes a Panther rally: "...Hampton began...screaming slogans, and the audience responded with shouts of "Right on!" This is an updated version of 'Heil Hitler.'")

Onge is correct in pointing out that we can't depend on or trust straight radicals, possible allies tho they may be. Nor can we limit ourselves to the narrow visions of any straight semi-revolution. Straight people--the vast majority in whom straight programming "took"--naturally see the world (whose exploitation, caste, isolation, domination, are founded on the heterosexual institutions of sex roles and the sexual power structure) from within their heterosexual perspective. Straight people simply can't understand how their sexual orientation permeates their whole personalities, perspectives and ways of relating to the world; this is camouflaged to them because it harmonizes with the setting of heterosexual society. Ever wonder why straight-male radicals tend to restrict their definitions of capitalism merely to economics, and seem practically incapable of understanding that the economic, the political, the cultural, and the personal are close to being synonymous--that capitalism is a way of thinking, feeling, relating? Gay, too, is a way of thinking, feeling, relating. We are the antithesis of this society. That we are gay proves that somehow straight programming didn't quite take root. Within the majority of gay people, the elementary conflict between the depths of our selves and the essential nature of straight society is misdirected inward, thru intense psychological (and other) persecution; it becomes paralyzing straight-identification and self-hate. Those of us who learn to love ourselves and trust ourselves discover within ourselves human insights of which no straight could ever be capable. When we turn our fury outward we begin to discover our true gay beauty and strength; and I sure as hell mean that--it ain't rhetoric.

With love to all my gay sisters and some of my gay brothers,
NACHELKA (for the Flippies).

the dance troupe

To dance is to communicate and to dance well is to communicate much, much better than you can verbally. I saw the Columbia College Dance Troupe perform last Saturday. It was amazing to me how much they could relate symbolically with nothing more than their bodies and a little background music.

They began with an introduction which was supposed to illustrate how they improvise and build more practiced dances from the improvisations. They made a beautiful dance out of such simple actions as putting on a scarf and taking off a boot.

Since the three performances were held at the Chicago Latin School, the introduction was put together with children in mind--to show them how much you can do with dance and how to go about doing it.

The major part of the Troupe's performance was a work called R.S.V.P. They did not do the whole dance because it won't be finished till next Spring. They'll premiere the entire work at the Museum of Contemporary Art then.

The part we did see included a dance with black and white costumes and rather Stark and elementary dancing. Then the Troupe got into social commentary and said a hell of a lot with only newspapers, which they stuffed into their tights and leotards, rolled around and eventually discarded.

The Dance Troupe performs with a minimum of costuming and props. Their main reliance is on being in touch with and using their muscles and bones to say what they want to say. The body is beautiful.

Shirley Mordine is the Troupe's choreographer, but she prefers to call herself "director." She doesn't work out dances apart from the dancers and she participates a lot in the actual dancing too.

The Dance Troupe includes three men and four women dancers. It was formed two years ago as an experimental dance company. This February, they will open a Center for Dance (1032 W. Barry; 472-9054) with participation in classes open to the community as well as Columbia students.

Dance is an important art form. It can be used very relevantly and very communicatively and the Dance Troupe is a group that does this.

--Virginia.

200 motels

Frank Zappa's *200 Motels*, the movie as opposed to the record, is currently three-fourths through a four week run downtown.

If you are hung up by such trivial things as plot and cohesiveness, you probably won't like this movie.

If you are expecting something like *Yellow Submarine*, *Hard Day's Night* or *Woodstock*, you might not like this movie.

If you don't like the music of Frank Zappa and the Mothers of Invention, you definitely won't like this movie.

If you are a film buff, *200 Motels* uses some important new techniques which should have as much impact on the industry as had *Citizen Kane*. I don't know whether the industry has enough guts to use them in the immediate future, but Zappa did bring the film in about \$40,000 under the small (\$600,000) budget, so the executives can't help but dig it.

If you are a Mothersmaniac and are familiar with the manner in which Zappa puts together different sounds and musical ideas into an album collage, this is your flick. If you dig ever changing colors, funny scenes, satires of rock n'roll business and mass confusion, you'll love *200 Motels*.

The film is a bit confusing, I guess. The characterizations are somewhat illogical:

1. Ringo Starr (drummer from the Beatles) plays Larry the Dwarf who, in turn, plays Frank Zappa.

2. Keith Moon (drummer from the Who) plays an asexual nun who is trying to become a groupie.

3. Jimmy Carl Black (former Mother's drummer) plays a cowboy singer named Lonesome Cowboy Burt.

4. Ansley Dunbar (former Mayall drummer, currently playing drums with the Mothers of Invention) plays a rock sex symbol.

5. Actor/folk singer Theodore Bikel (who, to the best of my knowledge, never played drums) plays villain Rance Muhammitz. Rance, in turn, plays a television announcer who interviews Ringo as Larry as Zappa.

6. Martin Lickert plays the role of Jeff Simmons, the mother who quit the group after reading the script to *200 Motels*. Originally, Jeff was supposed to play himself, I think.

7. & 8. Two other former Mothers, Motherhead Sherwood and Don Preston, play former Mothers. In addition, Preston plays a monster.

9. Dick Barber, the Mothers' road manager, plays the role of a vacuum cleaner.

10. The London Royal Philharmonic Orchestra are mis-cast as themselves.

11. Frank Zappa plays nothing more than lead guitar. That's good enough.

If you've got all this straight, the flick is interrupted by a cartoon called "Dental Hygiene Dilemma" which lays down the only plot the film cares to offer--how a certain bass player named Jeff is really too good to play in a comedy rock'n'roll group. Later on in the flick, Martin Lickert drinks a potion concocted by Monster Don Preston and plays out the same role.

The real stars of the flick are Mothers' lead singers Mark Volman and Howard Kaylan. They're lost in a town called Centerville, you see, where the band happens to be playing. Centerville is a superstraight place, "A real nice place to raise your kids up." Super surrealistic scenes.

There's a lot of other shit in the flick, but the one thing that bears note is the process which Zappa used in shooting *200 Motels*. The flick was shot on color video tape in seven days and transferred to film in three months. Because of this technique, Zappa is able to use colors that fade from one to another in a manner which has never before been on film. In this respect, *200 Motels* is a total mind-fuck.

Zappa wrote all the music, co-directed the film and generally bears sole credit or blame. As I've said, if you couldn't get into Zappa's head before this flick, you won't be able to now, particularly because you don't have the advantage of repeated exposure as you have with records.

If you're still hung up about understanding the movie about the only other flick I ever saw that was like *200 Motels* was *Head*, starring the Monkees, Sonny Liston, Annette Funachello, Victor Mature and Frank Zappa. It, too, had a lot of pretty colors, funny scenes, weird shit going on and bad reviews from the straight press. *Head* also had a bit more plot.

I'm a Zappa fiend, and I loved this movie. I dug it even more as I thought it over after seeing it. About the only complaint I can make is it's a little too long, although I can't see anything being cut from it.

200 Motels is an experience, be it good, bad or simply boring. It should be experienced, though. Particularly if you run out of mescaline and would like something to look at.

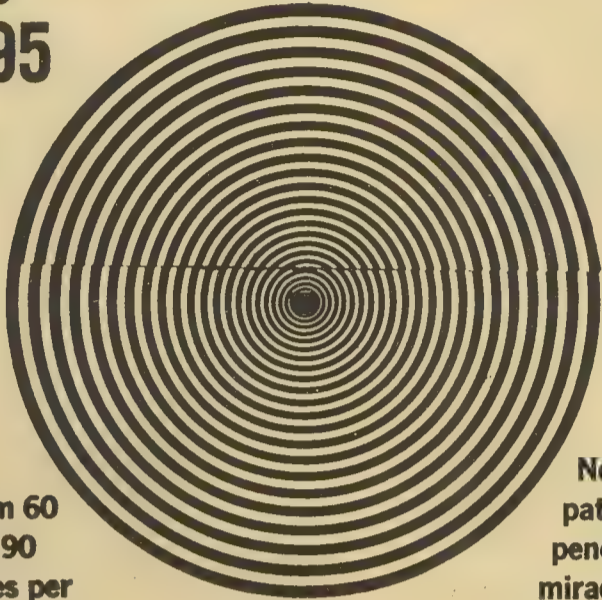
--Mike Gold.



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E CITY

MEDICAL COMMITTEE FOR HUMAN RIGHTS, 1613 E. 53rd St., 243-4137, helps out free medical centers, provides instruction on street medical aid, and can provide medical prescence at demonstrations.

NATIONAL SERVICE CENTER FOR HEALTH SCIENCE STUDIES is concerned with health politics on a national level and is involved in establishing communications with health activists all over the country. For info, contact Howard, Jerry, or Darlene at 710 S. Marshfield, 243-5433.

CHICAGO BRANCH OF THE INDUSTRIAL WORKERS OF THE WORLD is part of the oldest genuine radical labor organization in the U.S. The office is at 2240 N. Lincoln Ave., 549-5045. The hall is available for meetings socials and benefits. Vol,unteer office help is welcome. Call them for help in job situations that are interested in labor organizing. Meetings are the first day of each month.

MEN AGAINST COOL are a group of men trying to deal with the ways in which men oppress women, other men and themselves. Theya re holding continuing rap sessions on these and other related topics at Alice's on Wednesdays at 7 p.m.—950 W. Wrightwood.

NORTHSIDE COOPERATIVE MINISTRY is an organizaition of churches and involved in too many programs to list here. They work in areas of promoting peace, low income housing, educaiton through a headstart program, common pantries and a bail service. They need volunteers, food, lawyers, medical supplies and bail money. Call 281-0690 if you need what they got or you got what they need. 2507 N Greenview.

ROOM 510, 542 S. DEARBORN houses: THE PEOPLE'S COALITION FOR PEACE AND JUSTICE, 922-8234, 939-9194, a multi-issue, multi-tactical nati oal coalition of groups fighting against war, racism and repression, need help with office work and with organizing chapter in other areas of Ill. CLERGY AND LAYMEN CONCERNED is involved in organizing churches, 922-8234. CHICAGO PEACE COUNCIL, 939-9194, 922-6578 is a coalition of Chicago organizations fighting for peace and justice. NONVIOLENT TRAINING AND ACTION CENTER, 922-8234 cdnducts training weekends, workshops and seminars in non-violent direct action and non-violent philosophy. INDEPENDENT CHGO. CRAZIES, RADICALS, AND ANAR-CHISTS is a group of un-organized men, women and others devoted to the over-throw of everything. 922-8234.

HEALTH CENTERS

These clinics are set up primarily to serve the communities in which they operate. All of them are understaffed, overworked and broke. Right now, they are also under attack by the city, which wants to shut them down. If you haven't got the money for a doctor, then call the clinic nearest to you for information. But if you CAN afford a doctor, then don't go to a clinic just because you want something for free. These centers are run to provide decent medical care for people who might not otherwise even SEE a doctor. Don't fuck them up, nobody needs freeloaders. All the clinics need volunteer doctors, nurses, and community people. They can also use donations to go towards the purchase of medicine and supplies.

ABORTION COUNSELING—(Jane) call 643-3844, CHOICE, 774-6911.

FREE PREGNANCY TESTING—477-4373, 775-2686, and through Women's Liberation Union, 348-2011.

FRITZI ENGLESTON FREE PEOPLE'S HEALTH CENTER is at the Holy Covenant Church, Wilton & Diversy. It serves the people living in the Lincoln Park and Lake view areas. Hours are Tues & Wed from 6 p.m. to 9p.m. and Sat. from 1-4. It provides medical care, checkups, shots, disease tests, referrals for health, housing and legal problems, child care and educaiton in family health care, first aid and nutrition. Call 348-8578.

SPURGEON "JAKE" WINTERS FREE PEOPLES MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W. 16th St. 522-3220. Donations of money and medical supplies are always welcome.

YOUNG PATRIOTS UPTOWN HEALTH SERVICE is at 4403 N. Sheridan, 334-8957. It is operated by the Young Patriots Organization for the people of Uptown. Hours are from 7p.m. Mon, Tues and Thurs., Sat from 10-noon for children only. The center needs money to operate—supplies and drugs cost \$\$\$\$;

BENITO JUAREZ COMMUNITY HEALTH CENTER is located at 1821 S. Racine and is open Monday and Tuesday from 1:30 to 3:30 and Wed from 6-10p.m. call 243-4844 for information on services.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER is operated by the Young Lords Organization at the People's Church, 834 W. Armitage. It serves people living south of Fullerton Ave in the Lincoln Park area. For hours and services call 348-9698.

IRENE JOSSELYN CLINIC 405 Central Ave. in Northfield is a mental health clinic serving the northern suburbs of Chicago. HOURS ARE 8a.m. to 5p.m. Mon to Fri, though evenings and Sat are possible if you call first. It is NOT free but the fees are according to your ability to pay. 446-8910.

SOCIAL HYGIENE CLINIC 222 E. Willow, Wheaton, Ill. 685-6565 & 689-7900 Monday and Thursday, 3-7 p.m.

CHICAGO BOARD OF HEALTH maintains two free VD clinics. They also do blood tests for marriage licenses and other assorted & associated things. Clinic at 27 E. 26th St is open 9a.m. to 3:30 p.m. M,T,TH,F and 12-6 on Ws. Bundeson Health Center (gold dome building), 100 N. Central Park is open 9-3 Mon to Fri. See numbers in Good Numbers.

LEGAL AID

THE TRANSVESTITE LEGAL COMMITTEE works in cooperation with the National Lawyers's Guild and the Chicago Gay People's Legal Committee. It helps transvestites and gays with problems like police harrassment, being cut off welfare rolls, and facing the draft. 21 E. Van Buren, Rm. 604. 939-2492.

AMERICAN CIVIL LIBERTIES UNION handles cases where points of constitutionality are involved. They usually won't take drug busts or ordinary riot cases. The office is at 6 St. Clark, 236-5564.

COUNTER-CULTURE LAW PROJECT is a collective of lawyers, law students, and legal workers who give legal advice and take some cases, both for free. The group generally only takes cases from people involved in counter-cultural forms and political groups, who have an income below certain levels. Anyone can get advice, either at Alice's every Tuesday from 6 to 10 p.m., or by calling 649-8576 and asking for the Counter-Culture project. 330 E. Superior.

FREE LEGAL AID FOR MINORS at the Grace Luthern Church, 555 W. Belden, Thurs. 7:30 to 10 pm.

PEOPLE'S LAW OFFICE is a collective of lawyers and law students and friends who take criminal and some civil cases for whatever you can afford to pay. 2156 N. Halsted, 929-1880. The collective will also come to speak to your group or coffeehouse.

NATIONAL LAWYERS GUILD, 21 E. Van Buren St., is the Chicago chapter of a radical legal organization. Projects include: free military counseling with CAMP on Wednesday and Thursday, a Misdemeanor project, and helping community groups start legal defense offices. We can help you get a people's lawyer instead of a rip-off one. 939-2492.

A legal advice clinic for women is now available every Wednesday from 7 to 9pm at the chicago Women's Liberation Union Office, 852 W. Belmont. The clinic is operated by women lawyers, law students and legal workers who provide free counsel for women with legal problems. Call 348-2011 for more information.

CLASSES

LIBERATION SCHOOL FOR WOMEN—next term begins in January. For further information write or call Chicago Women's Liberation Union, 852 W. Belmont, rm. 2. 348-2011.

THE PEOPLE'S SCHOOL is operating on two fronts—survival through learning technical skills in communications and liberation thru student developed curricula, ranging from creative writing to art to psychology to running a Saturday evening coffeeshouse. They have been operating a student-run food co-op as well, call 561-6737 for information on classes or programs. 4409 N. Sheridan

MILITARY

CHICAGO AREA MILITARY PROJECT (CAMP)—G.I. Rights, Resistance, Counseling. Legal Aid. 929-5860. 2801 Sheffield (at Diversey "L"), Mon to Sat., 1-5p.m.; Mon & Wed. 7-9 p.m.

DRAFT

DRAFT COUNSELING COOPERATIVE will refer you to a counseling center in your area. Call 434-6447 Mon., Wed., Fri. 1p.m.-4:30p.m. Tues, Thurs 6p.m.to 9 p.m.

AMERICAN FRIENDS SERVICE COMMITTEE Draft Counseling 427-2533. Resistance—if you're thinking of refusing or have induction orders, call us. We're a group of refusers. Ask for Dave, Steve, Jerry of Bill.

CHICAGO AREA DRAFT RESISTERS p.o. box 9089, Chicago 60690. Available for speaking and have literature. Will continue to put out information on draft.

MIDWEST COMMITTEE FOR DRAFT COUNSELING 427-3350.

JEWISH DRAFT INFORMATION AND COUNSELING CENTER, 5959 N. Sheridan Rd. For appointments call 225-0959 between 12 and 3.

good NUMBERS

METRO-HELP	2210 N. Halsted	929-5150
Kool Aide	30 W. Chicago	664-0505
YATS		775-2211
Grace Church	555 W. Belden	334-2601
Alice's Revisited	950 W. Wrightwood	528-4250
Rising Up Angry	2744 N. Lincoln	472-1791
SEED	950 W. Wrightwood	929-0133
Second City	1155 W. Webster	549-8760
Chi. Journalism Rev.	11 E. Hubbard	644-5255
People's Info. Cent.	2154 N. Halsted	549-8626
N. Side Co-op Min		281-0690
Breadbasket		651-6000
Black Panther Party	4233 S. Indiana	924-6575
IWW	2440 N. Lincoln	549-5045
Young Patriots	4403 N. Sheridan	334-8957
LADO	2353 W. North	
La Gente	3227 N. Halsted	525-9770
Chi Peace Council	542 S. Dearborn	939-9194
People's School	4409 N. Sheridan	561-6737
Student Mobe	407 S. Dearborn	922-1068

WOMEN'S LIBERATION		
Women's Union	852 W. Belmont rm. 2	348-2011
S. Side Womens Ct.	5655 S. University	955-7275
TRIAL	2150 N. Halsted	248-1600
Sisters Center		338-6073
April Women's Collective		768-7575

GAY LIBERATION		
U. of I Circle	day	663-4843
	night	528-0564
Gay Womens Caucus		768-7575
Mattachine Midwest		334-2244

U. Of Chicago		752-3274
Chicago Gay Alliance	664-4708 or	944-8393

LEGAL AID		
Community Legal Council		726-0157
ACLU	6 S. Clark	236-5564
People's Law	2156 N. Halsted	929-1880
Counter Culture Law Project		649-8576
National Lawyers Guild		939-2492

HEALTH		
VD clinic (free)	27 E. 26th St.	842-0222
	100 N. Central	638-3365
recorded message on VD		225-9258
Student Health Or	1613 S. 63rd	493-2741
Black Panther Health Clinic		522-3220
Benito Juarez Clinic	1831 S. Racine	243-4844
Young Patriots Clinic	4403 N. Sheridan	334-8957
Planned Parenthood	185 N. Wabash	726-5134
	2400 W. Madison	666-3021
	841 E. 63rd	HY-3-299
Fritz Englestein Health Ct.		348-8578

MDM		689-2525
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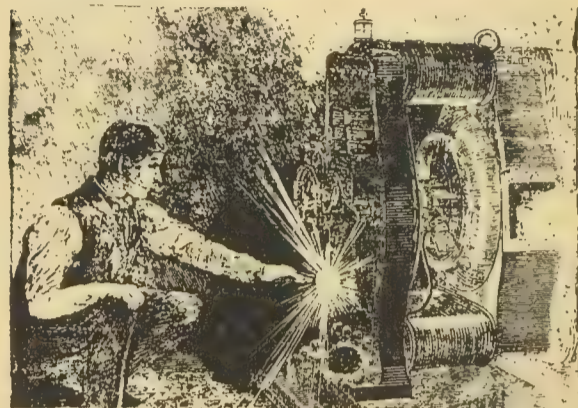
CTORY

Another possible action that is even safer and involves less work is destroying underground cables. All over the city you will find rectangular manhole covers with lots of little holes in them. Those are Edison manholes. To remove the cover, thread a piece of stout rope or cable through a pair of the holes (a short len-



Whatever the piece of equipment is it will be a large steel tank with a large, plugged drain valve very close to the bottom of the tank. Walk around it until you find the valve. The plug will have a large square head on it and it can be removed by turning it counter-clockwise with the wrench. Once the valve handle counter-clockwise and all the oil will pour out. If you can't remove the plug or the valve is stuck, just locate the nearest cooling tube (there will be a whole bunch of them running vertically up the tank). Pick a reasonably sized tube and cut it with the

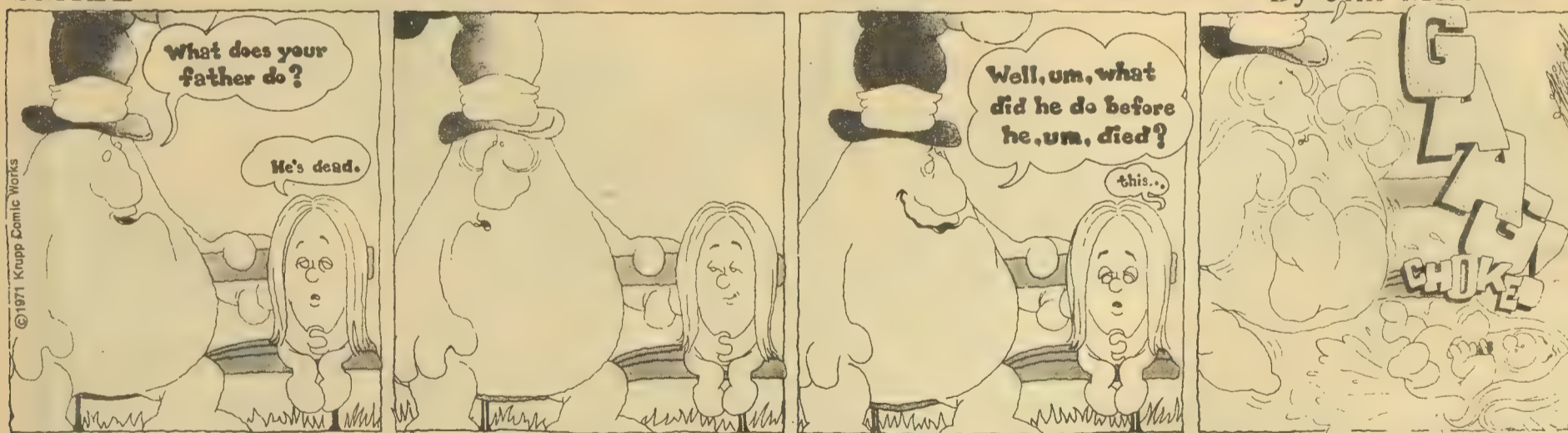
What happens here is the oil is the only thing insulating the internal components from the high voltage. As soon as the oil drains out the stuff starts arching over inside and quickly burns up. Note that it takes about a half-hour for the oil to drain so you should be able to off everything in the substation and clear out long before the fireworks start. If you want to do a real super job you can come back about an hour later and throw a lighted road flare into the puddle of oil (matches won't work, not hot enough). This will burn up everything that isn't fucked up already. Remember, the bigger the power lines going into the station, the more damage you will do.



These points should be helpful to revolutionaries who are extremely pissed off at some factory or industrial-military facility. By destroying a facility's substation, and underground cables surrounding it, you will completely shut it down for quite a long time.

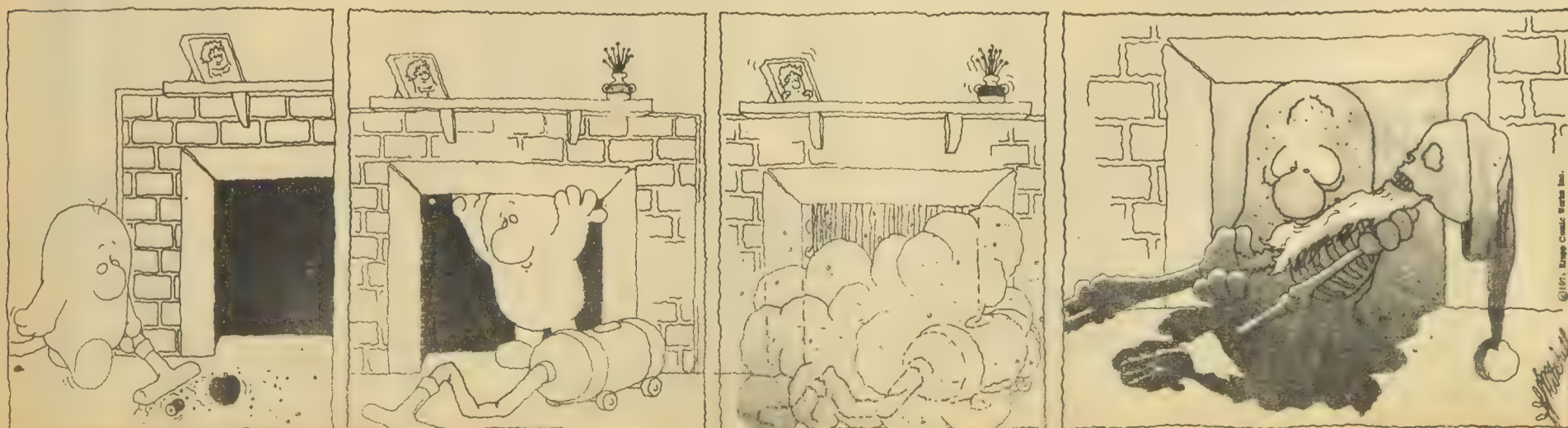
--Com Ed Lineman.

By Jim Mitchell



SMILE

By Jim Mitchell



YES, VIRGINIA, THERE IS A WAR IN INDOCHINA

The consensus these days is that the War is over. Nixon tells us repeatedly that he's "winding it down." Martha Mitchell tells the nighttime TV audiences "Oh, that's all over with." And for anyone who might doubt their authority, we have all sorts of assurances and reassurances from the media: reports of more troop withdrawals; cheering statistics on how the number of American casualties last week was at its lowest level since 1963 . . . only five killed (somehow they don't explain how that's "only" five more human beings who've died needlessly, "only" five families suffering shock, grief and mourning. . .); the Daily News runs a series called "Vietnam Countdown."

But for the truth on how the war is being "wound down" we need to look at the grim story of the air war. The fact is that as U.S. troops are withdrawn, massive aerial firepower remains to substitute for manpower. The Administration's policy of withdrawal-without-political-compromise leaves it still boxed in by the NLF's military initiatives; the only response available is massive retaliation from the air.

Here are some statistics that don't get reported in the Tribune: In 1971 as much bombing is being done in Indochina (which is about the size of Texas) as was done in all theaters in World War II. By the end of this year, the Nixon Administration will have deployed as much bomb tonnage in three years as the Johnson Administration did in five. Only 5% to 8% of the air sorties flown in South Vietnam were in direct support of American or allied troops in battle; the rest were for interdiction, harassment, and retaliation—missions which, in a country being defended—not attacked from the air—result in widespread civil destruction among the population whose allegiance is being sought. In South Vietnam to date, it is estimated that there have been over one million civilian casualties, including 325,000 deaths, while over six million people (one-third of the population) have become refugees—imagine everyone in Chicago, Milwaukee and Detroit getting evicted at once. That's what six million refugees means.

"Vietnamization" has meant that the S. Vietnamese Air Force (with U.S. weapons) has taken up some of the tactical bombing assignments. U.S. emphasis is now more on saturation bombing by B-52 Stratofortresses. A typical mission of six B-52s drops 300,000

pounds of high explosive in a fraction of a minute. (A hand grenade contains less than one pound.) Such bombing without a detailed target demolishes an area corresponding to 200 city blocks. Over half the tonnage dropped in South Vietnam has been in such massive saturation raids.

Remember the 1968 bombing "halt"? The real motives behind this great "peace" initiative were twofold. First of all, the bombing of North Vietnam had been largely ineffective. In spite of the intensity of the air effort, CIA and Defense Department studies at the time showed no measurable reduction in North Vietnam's will or capability for contributing to the war in the South. Second, the bombing "halt" in the north allowed a shift in the focus of the firepower—to South Vietnam, and then to Laos and the Ho Chi Minh trail.

Of course Nixon doesn't have to talk about winding down the war in Laos; mostly he denies that it even exists. But the truth is that major air efforts have been carried out in northern Laos to support ground activities of the Royal Laotian Government, as well as over the Ho Chi Minh Trail in the South. U.S. bombing during 1969 was as intense as that during the attack on North Vietnam (200,000 tons per year into an area the size of Kentucky), and even fewer restrictions were placed on the use of air power than in Vietnam. Despite this massive bombing effort the Pathet Lao now control more territory than ever before.

The steadily escalating interdiction campaign over the Ho Chi Minh Trail has become the focus of the American air war in Indochina; it has also served as a laboratory for the improvement of air-war technology. Elaborate and expensive electronic devices are being developed as instrumentation for an "electronic battlefield," the goal of which is automated and computerized warfare, providing an all-weather, day-night interdiction capability. This development is a further step in the depersonalization of war. "Machines fight the gooks, and no human beings are involved on either side!"

But let's not forget Cambodia. American air operations have been conducted with sustained intensity since 1970. They have included not only interdiction missions against supply and troop concentrations in the northeast, but also close-support operations for Cambodian and South Vietnamese troops.

The air war has also resulted in a direct and massive onslaught on the ecology of Indochina. More than one-third of the forest area of South Vietnam has been sprayed with defoliants, one-half of the country's mangrove forests have been killed off, and enough food has been destroyed by herbicides to feed 600,000 for one year.

Various examples point to the paradox inherent in the mechanized American response to guerrilla warfare. For instance, one Defense Department analysis showed that the massive American bombing gave the enemy more than enough explosives from dud bombs, 27,000 tons in 1966 alone, to make his mines and booby traps. Such devices killed over 1,000 U.S. soldiers that year, while the air strikes were estimated to have killed no more than 100 of the enemy.

Meanwhile, the bombs keep falling, children burn, homes are destroyed, babies born deformed . . . for Nixon and the Pentagon Pigs cannot even grasp the military illogic of their bloody adventure. And the bullshit being produced in the attempts to convince the American people that the war has gone away could fill several more volumes of Pentagon Papers. Without high American casualties to bring the issues home, they hope it will be easier to deceive the people. It is our duty to our sisters and brothers in Indochina to see the truth made known, so that finally the war will really be over.

The statistics quoted above were taken from a research report produced by the Center for International Studies at Cornell University, released last month. It was based on interviews with over 80 experts and a survey of available literature, including Defense Dept. figures. To get a copy of the complete report, write to

Air War Study
Center for International Studies
Rand Hall
Cornell University
Ithaca, New York 14850

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- Brainfood num. 2 1786 Grand Elmwood Park
- Broken Record 205 N. Harlem Oak Park
- Continental Tapes 5311 W. 95th Oak Lawn

- Alternative 6902 Windsor, Berwyn
- Adam's Third Rib 1747 N. Mannheim Stone Park
- Tempo 6953 W. Archer
- Tempo 5420 W. 95th Oak Lawn
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- Angelique 850 N. Milwaukee Nil es
- Purple Haze Headshop 6085 W. Dempster Morton Grove
- Alberts' Place 7914 Lincoln, Skokie
- Headquarters 8150 N. Lincoln, Skokie
- Record Shack 4724 W. Oakton, Skokie
- Bell Button 4033 Dempster, Skokie
- Bits and Pieces 1712 Algonquin Mt. Prospect
- Strawberry Corp. 6661 N. Clark
- Hot Pants 1607 N. Chicago, Evanston
- NMC Discount Records
- NMC "GI coffeeshouse
- Belvedere Plaza Waukegan
- Highwood 697 Oakwood, Lake Forest

- Man in the Moon 1856 Walters, Northbrook
- Little Al's 660 Vernar, Glencoa

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- Triangle 6600 Pulaski
- Revolution 6257 S. Western
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- Bi-Rite Enterprise 3205 W. 59th
- Bayou Records 4166 S. Archer
- Spirit Boutique 3641 W. 26th
- Music Enterprises 4888 S. Archer
- Rabbits Leather 8756 S. Ashland
- Tempo Records 2551 W. 71st
- Alexanders Records 5633 W. 63rd
- Reality Books 3107 W. 63rd.

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- Jeans & Things 3311 N. Ashlan d
- Glass Onion 1926 W. Montrose
- JB Records 4841 N. Damen
- Little Al's 3216 W. Lawrence
- Light Boutique 3347 W. Lawrence
- "L" stop Kimball & Lawrence
- Wasted Daze 4337 N. Pulaski
- Odd Shop 3737 N. Cicero
- MSC 3939 N. Pulaski
- Sound Services Inc. 4105 W. Belmont
- Castle Discount 6053 W. Belmont
- Rodmans III 4048 N. Milwaukee
- Pax International 5958 W. Chicago
- Third Rail 1350 W. Bryn Mawr
- Joe's Variety 4206 W. Lawrence

- The Store 6037 1/2 W. Irving Pk.
- Fullerton Bookstore 3417 W. Fullerton
- Haven Bookstore 3336 N. Milwaukee
- Bill's Newstand Armitage & Pulaski
- Drugstore Armitage & Kedzie
- Lower Level 1544 W. Chicago
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- Haven Bookstore 3336 N. Milwaukee
- Little Al's 2739 N. Milwaukee
- Little Al's 1319 N. Milwaukee

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- Blue Gargoyle 5655 S. University
- U. of Chicago Bookstore 5802 S. Ellis.

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- Emerald Shop 3512 S. Halsted
- Pat's Records 3646 S. 112th St.
- Brandon Disc 13315 S. Brandon
- Harm's Headquarters 13741 S. Tryden
- Mod Shop 11750 S. Michigan
- Spoons Black Sight 11340 S. Michigan
- Books & Magazines 750 W. Halsted.

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- Way-In 17917 S. Torrence Lansing
- ID 1817 1/2 170th St. Hazelcrest
- The Joint 12452 S. Western Blue Island
- The Touch Vallmer/Halsted, Chicago Hts.

INDIANA

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- S&J Records 5537 Hahman, Hammond
- Heads Up 5048 Calumet Hammond
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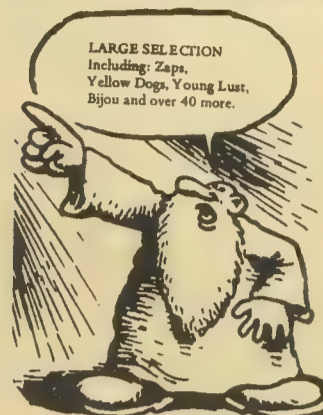


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ART

Chicago Gallery of Photography—open Sat & Sun. 12 to 5 p.m. Wed. eve 7 to 9 p.m. 3742 W. Irving Park 478-5188. A new, not-for-profit gallery, set up to promote photography as a fine art.

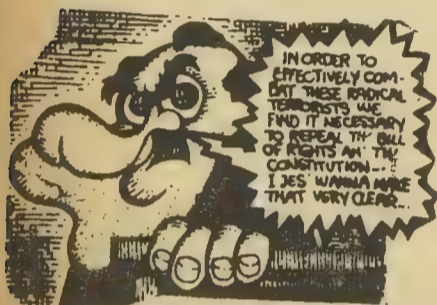
Museum of Contemporary Art, 237 E. Ontario Dec. 18 thru Jan 30—White on White, a survey of the all white work of art in this century. Terry Allen, multi-media drawings focusing on the myth of the cowboy. Tours arranged by calling Helen Ratzner, 943-7755.

Drawings by Din—thru Dec. 23 at the Art Lounge Chicago Illini Union 828 S. Wolcott Ave. 9 a.m. to 5 p.m. daily.

An exhibition tracing the history of the photographer's fascination with ruins and destructions "Terminal Landscapes" will open at Columbia College's Photo Gallery on Mon. Dec. 13 and be there thru Sat. Jan 29, 1972 at 469 East Ohio on the second floor. Open Mon-Fri 10 a.m. to 9 p.m. and Sat. from 10 a.m. til 5 p.m. Free admission. Call 467-0430 for info.

Limited Image Photo Gallery, 108 East Oak St. in Chicago presents a sale exhibition of more than 150 works by photography students and faculty at Columbia College thru Wed. Jan. 5th. No charge for admission. Open 10 a.m. til 6 p.m. Mon-Sat. for info. 642-4180.

COMMUNITY



Because of increasing harassment of Gay people on the street, raids on bars, the gay community center, etc. on Saturday Dec. 18 there will be a gay march to the Chicago Ave. 18th district police station. The march is endorsed by a wide range of gay groups. For further info. call 664-4708 or 939-2492 (ask for Tony).

A gathering of people concerned about Conscientious objection, alternative service and the draft—Sat. Dec. 11 1 p.m. at Grace Luthern Church 555 W. Belden. (3 blocks east of Fullerton el stop; 1 block south). For further info, call 929-3553.

Free legal advice for women—Wednesdays 7 to 9 p.m.—offices of Chicago Women's Liberation Union, 852 W. Belmont. Call 348-2011 for more information.

Gay liberation consciousness raising groups on bisexuality for women and men at Ida Noyes hall, 1212 E. 59th St. (U. of C.) every Thursday nite 7:30 p.m. on. Gay coffeehouse every Fri from 7:30 to midnight at the Blue Gargoyle, 5655 S. University Ave. South Side (U of C) Gay liberation office open daily 7 p.m.-midnight at 1212 E. 59th room 301. Call 753-3274 for further info.

Gay men interested in consciousness raising groups call 528-1403 for more information. Share personal experiences and find new ways of relating.

Chicago Committee to Free Angela Davis is conducting petition campaign, other activities. Contact the committee at 606 S. Ashland 421-7271.

Lincoln Park community gatherings every Sun. at 2 p.m. at Armitage People Church. Armitage & Dayton. Free food, free admission.

Free breakfast for children, 8:30 to 10 a.m. at People's Info Center, 2154 N. Halsted and also at church at Wilton & Diversey. For more info. call 549-8626 or 472-1791. Both breakfasts are in need of contributions—food, money, help.

Political education classes for black people are held by the Black Panther Party 924-6575 or 738-0778.

TRIAD COSMIC RADIO weeknites from 8 to 12 p.m. on 106 FM.

Gay community center at 171 W. Elm open every nite and all weekends for informal rapping. Every

one welcome. Chicago Gay Alliance meetings every Sun at 3 p.m. Gay Youth (both men & women) meet at the center at 6 p.m. Sundays. RADICAL LESBIANS meet every Sat. at 2 p.m. at the center

Kingston Mines ICompany Store, 2356 N. Lincoln has poetry readings every Tuesday at 9 p.m.

The Action Committee for Decent Childcare holds weekly meetings. If you are interested call Heather Booth 538-3063 or Nancy New-wich 472-0254.

Thursday Dec. 16—3rd annual Christmas Peace Pilgrimage. Meet at the Federal building 7:15 p.m. march thru Loop to St. James Episcopal Cathedral for celebration service. Sponsored by the Peace Council. Call 939-9194 for information.

Free poetry reading and open reading Church of the Three Crosses, 1900 N. Sedgwick, 9 p.m. Friday Dec. 17.

Northside women's liberation. The Sisters Center is open Monday nights for open house to welcome and rap with new women. We have other activities too. Call 262-2720 or 338-6073.

A women's rights committee has been formed in the Illinois ACLU to handle matters involving the civil rights and civil liberties of women. Will consider any case involving action by any government body—federal, state, local or regulated industry. Will also supply speakers. For further information 236-5564.

United Farm Workers Organizing Committee is currently involved in getting pickets for scab tablegrapes. Other activities too. Supporters meeting every Wed. nite at 7:30 p.m. at their office. Call 939-5120 or 929-5121 for info.

FREE LEGAL CLINIC at Rising Up Angry office every Wed. from 7 to 10 p.m. 2744 N. Lincoln. Call 472-1791 for further info.

Vigil for peace every Sat. 11 a.m. to 1 p.m. at State Street between Madison and Washington sponsored by Women for peace.

"The Role of the Operational Verstehen"—a lecture by Zundi Garuba, renowned expert. Every Monday at 12 noon, 950 W. Wrightwood second floor.

College of Complexes meets at St. Regis Cafe 105 W. Grand Ave. every Sat. nite at 9 p.m. for talks followed by open discussion. On Christmas Day, the subject will be "The Death of Santa Claus."

Gay Women's Caucus meets on Monday nites at 8 p.m. at the Lincoln Park Presbyterian Church 600 W. Fullerton. For more information, call 768-7575.

MUSIC



Happy Birthday Chairman Mao! On December 11 there will be a birthday party for Chairman Mao at the IWW hall, 2440 N. Lincoln Ave. Well-wishing will begin at 8 p.m. and bands (Flight, McLuhan, Stonehenge) will be playing for his and our behalf. Rapid Transit will provide short skits to add to the celebration. The whole affair will be a benefit for a new Marxist-Leninist Journal to begin publication soon. For further information, call 271-6404 or 784-1120. P.S.—we cannot assure that Mao himself will be present.

Benefit Ball on Wednesday Dec. 22, to raise money for two Chicago legal aid groups—the National Lawyers Guild and the Transvestites Legal Committee. The benefit will be held at the Colonial Ball room, 914 E. 79th (14 blocks East of the Dan Ryan expressway). There will be a band-disk jockeys, costume prizes, and door prizes. Entertainment by female impersonators. Ortez, the 3rd world gay revolutionary, will speak. For tickets, contact the National Lawyer's Guild and the Transvestite's Legal Committee, 21 E. Van Buren, room 604 939-2492. Advance donation \$3. At the door—\$3.50.

Benefit for the Venceramos Brigade. Sat. Dec. 18 \$1.50. Starting at 7:00 p.m. Famous Bands will play food will be served.

Benefit for the Daily Planet. Sunday Dec. 19th at the Quiet Knight. Several well-known musicians will perform. Call 528-4901 for further information for Blue Gargoyle Coffeehouse and Drop-in Center pushes food and freedom. 5655 S. University Ave. 955-5826. 11:30 a.m.-12 midnight. Mon-Fri.

MODERN JAZZ SHOWCASE—North Park Hotel 1936 N. Clark every Sunday 3 till 6 p.m./7 till 11 n.m. Costs \$4—but is often worth it.

WAR will perform with Isaac Hayes at the Arie Crown theatre Friday and Sat. Dec. 10 & 11.

OPEN MUSIC JAMS at Kingston Mines Company store, 2356 N. Lincoln. 10:30 p.m. every Thurs. Johnny Young & Chicago Blues Band—Dec. 16 \$1 donation—10:30 p.m. til (late). Dec. 23—Christmas Carols and Nostalgia Dec. 12—Folk Music. A real nice place to go at times.

Benefit for Radio Free Chicago—with Aliota Haynes, the Ford Sisters and Marty O'Neil. Sunday Dec. 19 at 7:30 p.m. at Alices' 950 W. Wrightwood. \$1.50 donation.



FILMS

Film nite at Kingston Mines Company is every Wednesday nites around 9 p.m. Films range from free to \$1 donation. Dec. 15—"Mysteries of the Deep" "Memorandum" and "Mahatma Gandhi." Dec. 22 "Bell Book, & Candle" Dec. 29 "Lost Horizon." Other films, including experimental films, wanted—stop by and rap.

STA (whatever that is) will begin it's new Magic Lantern Society series of films Friday Jan. 21 at the Museum of Contemporary Art, 237 E. Ontario. Two screenings each program—7 & 9 p.m. \$2 per session. Jan 21—Lyrical & structural films. Feb. 18 the synaesthetic cinema. March 10—new releases. Recent trends in experimental film making For more info, call Camille at CH-6-5845 or 332-1390 (we remember you and your film reviews camille!) and watch the Seed for more exact details of each program as they draw closer.

Little Stabs of Happiness Cinema at the 2nd Unitarian Church, 656 Barry Ave. Sponsored by the Center Cinema Co-op. Every Mon at 8 p.m. Every show has one or more experimental film and a Betty Boop cartoon. Admissions \$1.50. Dec. 13: Variety. Call 644-6824 for further info.

CLASSES

FREE karate classes for women are being held at 2440 N. Lincoln (where else?) every Mon. & Thursday at 6 p.m. Everyone should learn to defend themselves!

Chinese Gung-Fu is an esoteric science of self-defense that aims to create a divine man and woman. Call John Thomas 493-1306 for information.

People's School—Learning Exchange—Dropouts if you have dropped out of high schools or are having difficulty the Learning exchange, formerly people's school is offering small classes and tutoring in Eng, lit, creative writ, math & hist. at H.S. level. Also Eng classes for Spanish speaking adults. In addition, in the near future we hope to start a food co-op, job co-op and coffeehouse. All classes are free 561-6737. 4409 N. Sheridan Rd.

Harmonica classes forming at the Old Town School of Folk Music. 525-7472 if you are interested. Also guitar, banjo, mandolin and dulcimer lessons.

Hare Krishna Bhakti Yoga classes. Tues and Thursdays at "Just Books" Altgeld & Halsted All are welcome. FREE HARI KRISHNAI

Kriya Yoga classes by Yoga S.A.A. Ramaiah M.A. (Sc.) disciple of Mahavatar Babaji, every Tuesday at 6:30 p.m. 2842 N. Orchard street No. 11 Chicago. 549-0031.

Two study groups. One on Marxism, Marxist methodology, German critical philosophy, problems of consciousness, psychology and linguistics. Another on the Russian revolution and the formation of the Bolshevik party and the Iskra newspaper. Open to public by the Socialist Labor Committee. Meets Sunday afternoons. for info, call 281-2781.

Alternative University at UICC is a pretty good thing—lots of courses—anyone can teach a course, call 663-4652 to find out how you fit in. Former Seed street seller Neil Rest is teaching a course on science fiction!

The Silent Path—"Maitreya Way" an introduction to meditation, chanting, Mundra, mantra—centering through Tibetan Budism, Meats every Monday evening 7:40 to 10 p.m. at the Oasis Center 240 N. State. Room 601. Free admission. Donation

THEATRE

NO EXIT—Jean Paul Sartre, and Orpheus—Jean Cocteau: Two View of Death, presented by the Company Lincoln Park Presbyterian Church, 600 West Fullerton. \$2 admission. Curtain 8 p.m. Performances every following Fri, Sat Sun til closing eperformances Sun. Dec. 19.

Thru Dec. 19—the Ensemble presents "Housing Crisis—who the hell cares and "school crisis—where have all the children gone" at the Leo Learner Theatre, 4520 N. Beacon. Call 769-0601.

On Account of Sid Shrycock—a original musical comedy at Kingston Mines Theatre—2356 N. Lincoln thru Dec. 23rd. 8:30 Fri, Sat and 7:30 on Sunday with matinees Sat & Sun at 2 p.m. \$3. Call 525-9893 for info.

Two Plays on Sexism "The Independent Female" and "Pig in The Blanket" performed by the "Live and Trucking Theatre Co." from Minneapolis in conjunction with CWLU. Saturday Dec. 17 7:30 p.m. IWW hall, 2440 N. Lincoln. Donation \$1. For more info. call 348-2011. "The Importance of Being Ernest" thru January 16 at Goodman Theatre, 200 S. Columbus Drive. Call 236-2337 for ticket info. Goodman Children's Company is doing "The Snow Queen" thru Dec. 12. Same number for ticket info.

New Chicago City Players present One Hundred and First 8:30 p.m. Fri. Dec. 10 continuing Fri and Sat in Dec. and January. Tickets \$2.50. At 615 W. Wellington. Call 929-0542 for info.

Organic Theatre—"WARP—My Battlefield—My body" performed Wed thru Sundays at 8:30 with an additional performance at 10:30 on Sat. Call 477-1977 for reservations or info

"The Four Dukes" a musical extravaganza about Mayor Daley's and Al Capone's "Chicago" at the Jane Addams Theatre, 3212 N. Broadway. Opens Dec. 17 thru Jan. 30th. Fri and Sat at 8:30, Sundays 7:30. Reservations call 549-1631.

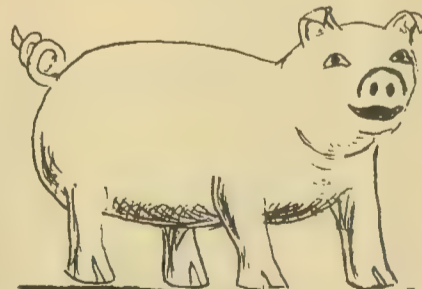
Free Theatre—3257 N. Sheffield Ave. "Improvisational Ensemble" running until further notice shows at 8 p.m. and 10 p.m. every Friday. A new rock cantata "The Ages of man" opens at the free theater on Sunday, Dec. 12. thru Monday March 13. Performances are at 6 p.m. and 8 p.m. Sundays and at 8 p.m. Mondays during the run. For additional info, call 929-6920.

LATE BREAKING STUFF

Saturday evening, Dec. 18th—Anti-imperialist Hanukah party. Call Maralee at Seed for information.

Young Writer's Workshop of Urban Gateways will hold a poetry reading Dec. 17 7:30 p.m. at the Herman Crown Center of Roosevelt University, 425 S. Wabash, Conference Room A.

PLACES NOT TO GO



Townley's Tap Revomited (Formerly known as Alice's Revisited) is a real bad place that beats up and maces community people, charges up to \$3.50 to get in, hassles women and gay people, and is real down on people in general. It is best to avoid this place altogether, but if you must go there for some reason we can't imagine, remember that they can only ask for "donations"—which are voluntary, as they have no entertainment license. Don't pay. It is your right to go in. To complain about the policies of the management, call 528-4250 and ask for Boss Ray Townley.

CALENDAR listings are FREE. Send notices of upcoming events to Calendar c/o Seed, 950 W. Wrightwood, Chicago, 60614. Thanx. MCF.

FEEDBACK

Seed,

I would like to comment on the article by Virginia on page 13 of Volume 7 number 9 called "More Welfare Woes." I agree that the whole welfare bit is a screw job on the recipients, but she seems to think that only an extra \$1000 a month isn't enough money to get people to work. Maybe I could get a part time job so I could give some more money to the fuck-offs that are too lazy to work. I'm not talking about people that need welfare, I'm talking about suckasses like college students, un-disabled Veterans, and chicks (sic) who think they are baby-factories. If all the suckasses would go to work there would be ample funds for people that can't earn their living. Just thought I'd let you know that some freaks work and we don't like to give our money away (we don't need any more highways either so keep on knocking Govie's highway plans).

By the way, when are you going to quit begging for supplies (tape, paper, etc.) At 35 cents a copy you should be getting a nice rake off from your paper. Buy something.

W.J.S.
Newport News, Va.

(Seed note to "W.J.S": we do buy many things. But we just can't buy your letter.)

Dear Sisters and Brothers,

Recently a brother brought some faulty tapes at the "First Edition" in Ford City. The store's policy is no refunds without a registered receipt. He had a receipt, but the manager refused to give him a refund. They exchanged a few heated words (and words only!) and our brother ended up in a Chicago pig-pen charged with assault of all things! If anyone our brother was the victim of "assault". While some people held him for the pigs. Pig Justice!

We urge our brothers and sisters to regard the first edition as a scab establishment and not patronize it.

Peace
The Oak Lawn Tribe.

I live in Virginia (Hampton) and we get the seed down here. I am not from this hole, I am from Des Plaines, Ill. In 6 months I am going back home (thank god). I want to tell you something if you think Chicago is bad don't leave it. If you do DON'T come down south--it's fucked!!! There is not a god damn thing to do down here except get stoned or go see a group. I'm lucky I can get dope. See I was reading Intercourse (rides) and I saw that some people wanted to come down south to the people that do want to come down here--for your own good stay at least 100 miles away (Please)--I wish to have this published in feedback. (I hope I sent this letter to the right place).

Thank you
Gary Spiegel.

Dear Brothers & Sisters:

Our relation with society at the moment isn't too great, when you have to play the part of the oppressed. The opening and the keeping of man's unique mind must never be jeopardized. Old men freezing on young men's minds is dead. We ask your assistance in the production, to bring the news to us. For we are the oppressed.

We're down for the change and its coming down, Jackson lives in our heads, Attica lives in our hearts.

Harold Larson 127083
Pete Downey 227615
Washington Correctional Center
PO Box 900
Shelton, Wash. 98584.

Dear Seed People--

We've been getting the Seed now at Evanston High School. It gets more use and a lot more laughs than the Evanston Review. Thanks for sending it to us. Everyone enjoys it very much) (even an occasional administrator).

Love to all,
Lynne Hessert
ETHS Info Center.

(High school students can pick up free back issues of the Seed to pass out at their highschools--everyday between 11 a.m. and 6 p.m. at 950 W. Wrightwood).

Dear Seed:

This is just a note to say thanks for sending me another issue of the Seed...because my mother threw away the last one before I could read it. I didn't think you'd really do it. I have a Happy Thanksgiving!

Love,
Peggy.

(This seems to be an increasing occurrence--parents canceling their son/daughter's subscriptions. If this happens to you, write or call the Seed office--or stop by: 950 W. Wrightwood. 929-0133 and we'll work out some way to get your sub to you. Reactionary parents can make no rules that revolutionary children are bound to respect!).

Dear Seed:

I am writing to you because of your excellent reputation for helping prisoners.

Being unable to post an excessive bond, I am sitting around here all day waiting to deal with a court system that does not care if it is right or wrong, only whether it wins or loses.

I would appreciate it if you would ask the Brothers and Sisters who are Seed readers to correspond with me because I am under plenty pressure and correspondence would help me to maintain my sanity.

Power!
Elice Purdue
number 7110600
Tier D-I
2600 So. California Ave.
Chicago, Illinois.

Dear Seed,

This business about taking out the Freak Brothers is damn unfair. I thought the cartoon was funny about Freddy coming back to his home town and all that jazz. Many or few people might not agree with me, but why hold back other cartoons just because of one bad one. The Freak Bros. is a necessity and highlight of this newspaper. I think it is up to the readers to decide if the Freak Brothers should be ripped-off or not. When I get my Seed the first thing I look at is the Freak Brothers. Thanks alot!

Ron Fetman

Dear Seed:

I really truly do like your paper--it's printed on wonderful thick absorbent paper that I can wrap my fish in--and when I get home, the print has come off on the fish! Which is fine with me 'cause I like to read while I eat. More comix please!

Sincerely
Joseph G. Schiken

Dear Seed:

Now that you printed Gil Terry's letter denouncing CAGLA, I hope you will print their reply.

Their only crime is not following the old C.P. line as Mr. Terry would wish.

Revolution in our time
Wayland Evans
West Rogers Park

(Note: we'd be glad to print it if they submitted one. They haven't--so we can only conclude that they don't feel they wanted to respond to it.)

Dear Sir: (sic)

Please cancel subscription to the Chicago Seed for my son Randy Oppen 452 Nichols St. Carlinville, Ill. In my opinion, this is not fit literature for anyone to read.

Thank you,
Eunice Oppen
452 Nicholas St.
Carlinville, Ill.

Dear Seed:

I was particularly interested in your article about the killing of the bill allowing for gay freedom. (Vol. 7, no. 10, page 27). Should any opponents again resort to the reading of the Bible to clarify their views perhaps we should suggest that they turn to some of the erotic poetry found in the Canticles of Canticles. This proves that the evangelists our sexist legislators so deeply venerate were not the moralists they attribute them to be. Or should we ban the Bible, too?

Kathy S.

P.S.: I think your publication's great--refreshing for us in the midst of the bourgeois shit we get from other papers. Right on!

Dear Seed:

Well, they're finally doing it to us, and I thought you would be interested. See I got this little brother, only he's not so little anymore. He's being treated like a full grown man now, facing major charges. Which I personally consider unfair, and so do my parents, needless to say.

Some of my brother's friends, and himself thought it would be a gas to borrow one of their parents cars and go cruising around for awhile. So they did. The owner of the car thought that the car had been stolen and so reported it to the pigs.

Upon returning the car they found an ambush waiting for them, were hand-cuffed and hauled down to the station. The two other boys were dismissed because this was their first offense. Not my brother though. Oh, no! Lt. Kath found this to be the appropriate chance to strike back at my family (see my parents are pretty heady and despise the police system). He decided that this would be my brother's second offense. You want to know what his first offense was? Now, just get this! His first offense was ripping off two candy bars. Two god-damn 10 cent candy bars.

Needless to say the pigs out in Arlington Hgts, watch too much drag net. My brother is 15 years old. And now has to go to family court on a charge of car theft, and god knows what else they'll try to hold against him.

I just had to write this to tell as many people as I could how fucked up the pig system is, 'cause its easy to say it is, but when you get shit like this you know it is.

Get this, the first one was when they tried to bust my dad because they didn't like his last name, or anything that related to it, like me.

Mary Jo Cysewski

P.S.: a bunch of people from Rising Up Angry were gonna come and give a talk at Arlington H.S. but they all got busted on the way out here. You should have seen the staff at school having fits after they heard why the talk had been cancelled.

Dear Seed,

Just to batter ya up before I rip ya down, I been reading yer paper for two years now and I've seen the Seed evolve. It's really far out that you stopped printing the Fabulous Furry Freak Bros. As you finally realized, things such as that have no place in a paper dedicated to world EVOLUTION.

Now for the downers. In Seed Vol. 7 no. 10 you had an article entitled Inside China. The writer went on praising the People's Republic of China. The way the articles overlook the faults of other countries, and yet never fail to expose every U.S. asininity, is enough to freak on. I believed for a long time that Nationalist (Imperialist) China oughta be kicked out of the U.N. over the way its dictatorship has oppressed the Taiwanese and catered to a handful of Chinese. That's bad shit any way you look at it. That is provided you feel all people should be free. I think its only just that the People's Republic should have their say since China has a major chunk of the world populace. But don't forget that China's main organization is military, with atom bombs! You might say that they only have that huge army for defense, but it always seems that major military powers become major war powers. What we must work for is a society free from armies and the aggression they spread and not merely say that it's alright for one country to be an imperialist war pig nation because it speaks revolution and Marxism-Leninism (remember the China-India border conflicts?). I don't expect to change many heads with this letter (If you dig revolution for the helluvit, nothing's gonna do that), but if you've read this far thank for your time.

Until we live together remember the words of John Kay, "Despite the things that are wrong in our country, there are too many things worth saving to let the whole thing go down the drain. So I think we should get together as much as we can and bring about change."

Imperialism plus dope= GENOCIDE.

A Friend,
Ronnie.

Dear Seed:

In your last issue, on page 4, Gary tells what a great city Toronto is and what a great country Canada is.

Canada is a pig country like the U.S. Going up thru Vancouver this summer, the border pigs stopped me, cause of my hair and went thru my pack, made me open my tent, my sleeping bag and made me empty my pockets. When I told them that I thought I was getting harassed, they told me "If we really wanted to 'harass' you, we could rip open your bag and not put it together."

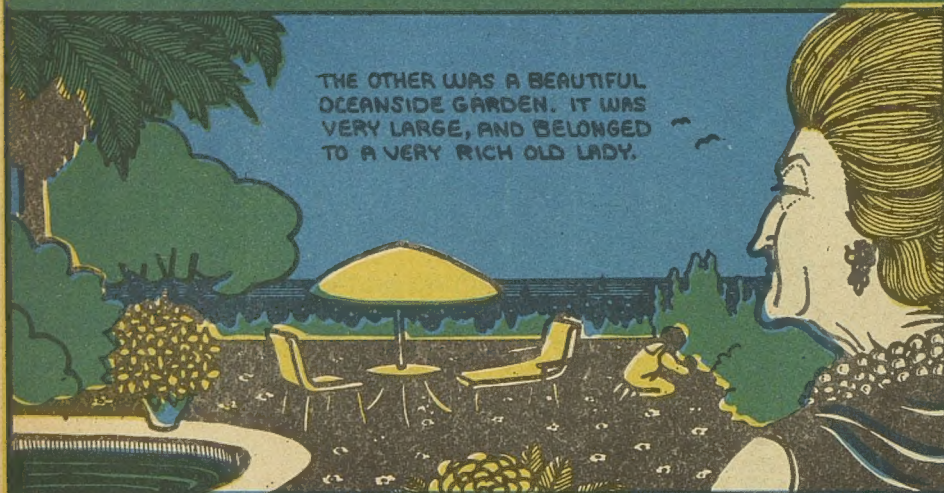
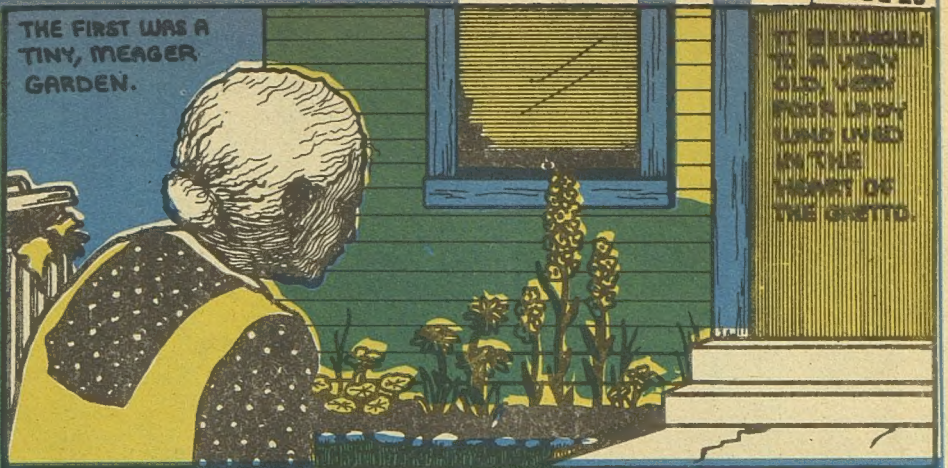
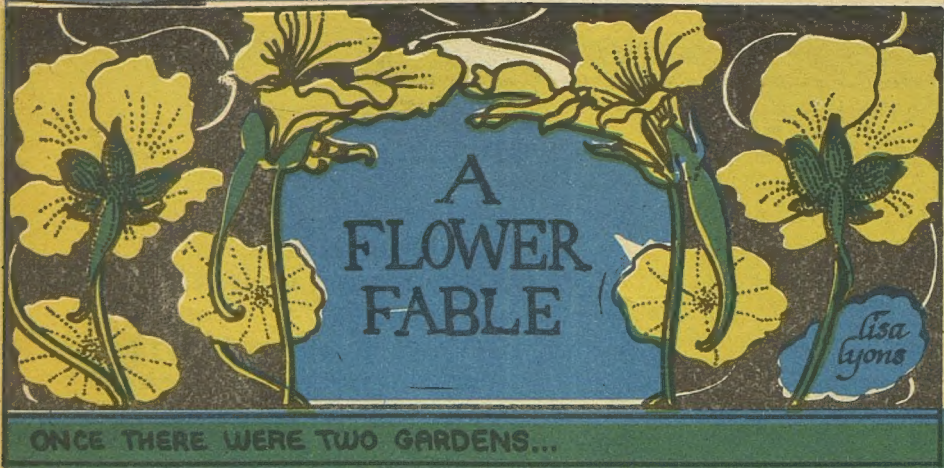
Then I had to carry a piece of paper around with me. Hitching on the road one day before my date was up, an RCMP questioned me, told me to produce my paper and said that I had better be certain to be out of the country by the day after tomorrow.

While standing on a corner in Calgary on night at about midnite, 2 pigs on foot came up to me, asked me where I was from, and then they asked to see how much money I had, to make sure I would get out of the country in time.

Their marshall law was just lifted about a month ago. Some country. They're a bunch of motherfuckin pigs just like the rest of North Amerika. This letter is just to get the matter straight.

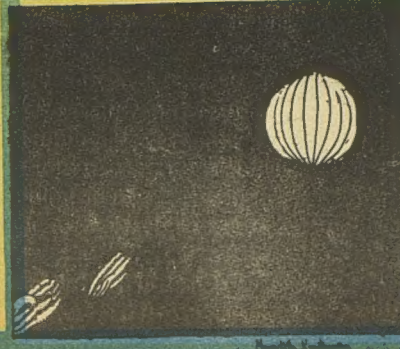
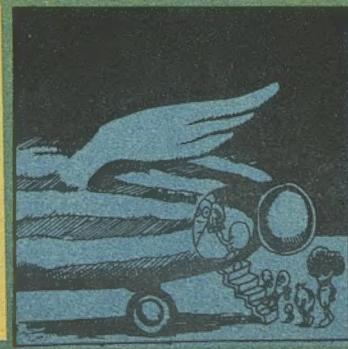
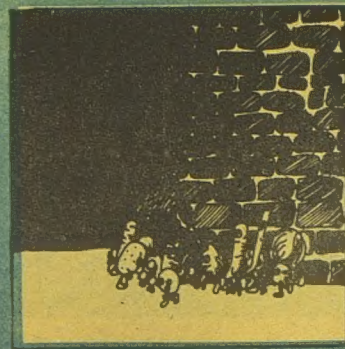
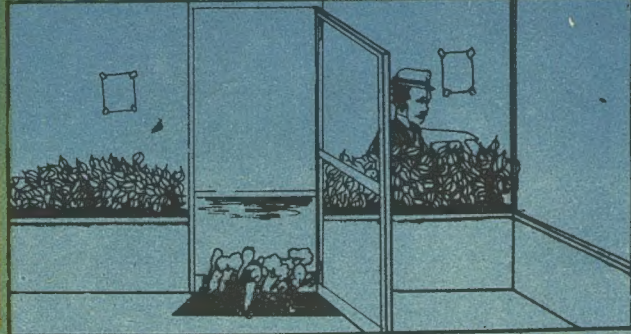
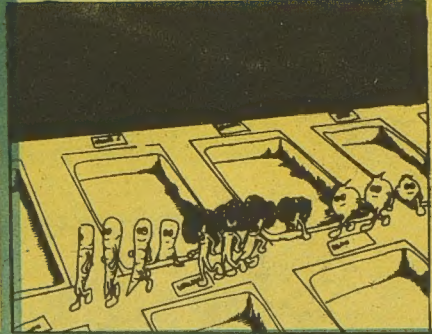
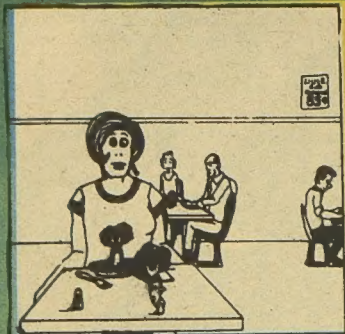
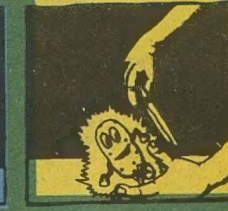
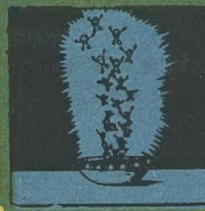
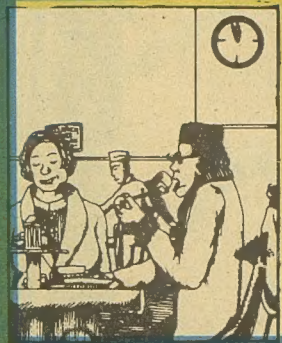
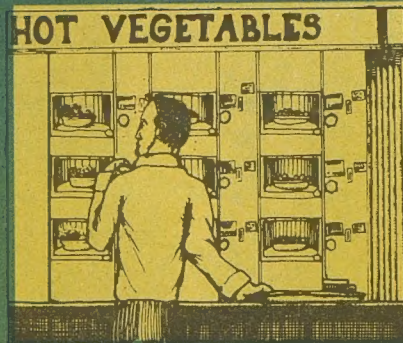
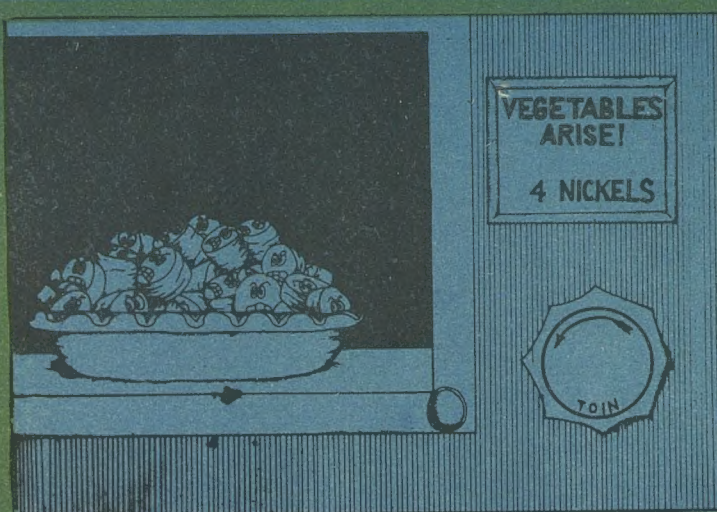
LUTY

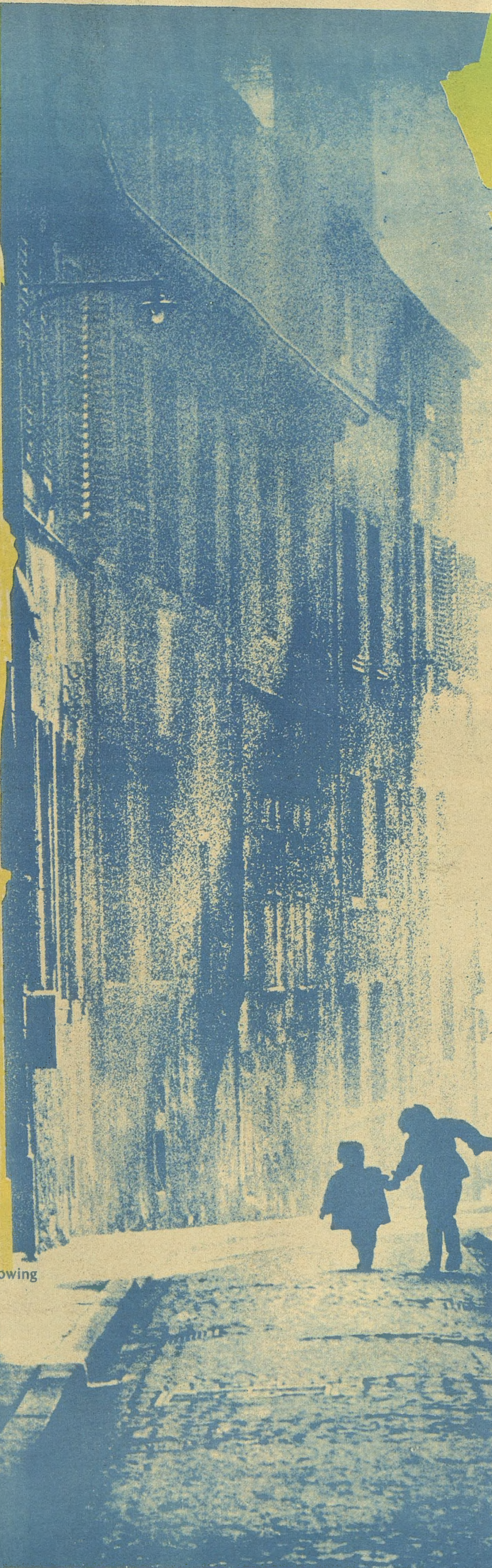
P.S.: I might add, that while camping out in a provincial park (Bamff?) Lake Louise at any rate, my friends had their food pack ripped off!



WHEN THE REVOLUTION CAME, THE POOR OLD LADY WAS TOLD SHE COULD HAVE ANYTHING IN THE WORLD SHE WANTED.

MORAL: BEAUTY MAY BE IN THE EYE OF THE BEHOLDER, BUT GARDENERS HAVE PRETTY SHARP EYES.





christmas spirit

more people than snowflakes
blown by the winds
onto downtown windows lit
with xmas lites
strung out in glowing dollar signs
while outside
battery-operated santas ring for dimes

in woolworth's
old men with crumpled faces
search on the twenty-second
for large boxes
of cards
meant to be shuffled out
and faces chiseled from granite
buy fifths of jim beam for their husbands

don't forget the salvation army
CADET WILL
STAND ON HIS HEAD
FOR FIVE DOLLARS
everything costs today

somehow
when the mailman brings fifteen cent cards
with wrinkled five dollar bills
pressed with an iron to look new
i feel as if i were matthew
before he met christ

Larry Bravo

the mass opiation

all the emptied temples
stand on Broad Street
in long lost rows
alone and spired
but i'm uninspired by it all
i'm standing on my feet

six days forward
one day back
to heaven
that's how it goes
that's what i've been told

in long lost rows of empty pews
the silent sounds like praying
saying nothing
and dawning wailing baby cries
unfettered eyes that glance unknowing
thru out
the coughing choking
thought provoking

sighs

Seymour Funke

music by John Moor

...And visions of sugar plums danced
in their heads...

WEED

Mexican- Good
Extremely seedy
16 lid pounds--\$150/lb.

Lids...good Mexican tea
5 shots \$15-20

Jamaican
KILLER
Very dirty \$225/lb.

Arizona weed
Fair
Semi-dirty \$135/lb.

ISY CHEDELIS

Chocolate Mescaline...expensive
Speedy \$2/hit \$40/hundred

ELECTRIC EGGNOG

1/2 gal. milk
6 eggs beaten
1 pt. rum
8 hits acid

In a large bowl combine
all ingredients. Beat until
mixture is smooth.
Makes 3/4 gal.--about 12
servings

2 cups cooked pumpkin
2/3 cup water
3 1/3 cup whole wheat flour
1 1/2 teaspoon salt
1 teas. cinnamon
1 teas. cloves
1/2 teas powdered ginger
3/4 cup grass
2/3 cup chopped nuts

PUMPKIN MARIJUANA BREAD

2/3 cup of oil
1 cup of honey
1/4 cup molasses
4 eggs

Crean together oil, honey and
molasses. Add eggs, pumpkin
and water. Mix. Blend in dry
ingredients. Add nuts and rai-
sens. Bake 350 about 1 hr. &
10 min...or until no longer
mushy.



- ☐ enclosed is \$6 for a year's subscription
- ☐ enclosed is \$12 for a year's subscription sent via first-class
- ☐ enclosed is \$8 for a subscription to Canada or Mexico
- ☐ enclosed is \$12 for a subscription to an institution
- ☐ enclosed is \$15 for a subscription overseas
- ☐ enclosed is \$25 for a sustaining subscription
- ☐ I am a prisoner so please send me the seed for free.

NAME _____

ADDRESS _____

return to SEED (don't forget your zip)

950 W. Wrightwood
Chicago 60614



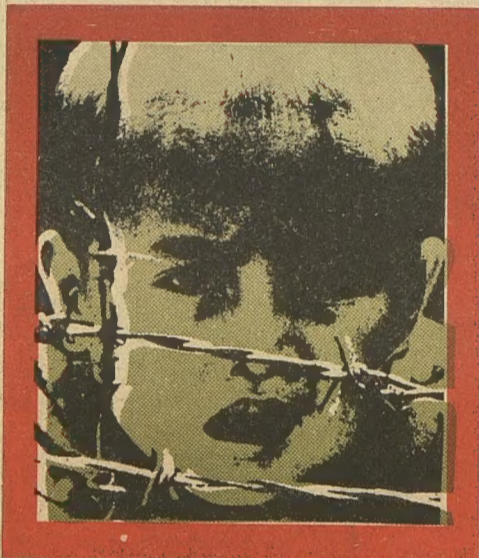
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So subscribe

If you live in or around Chicago and can buy the Seed in a store or from a street-seller, we suggest that you not subscribe, inasmuch as it takes a week or two to arrive via third-class mail. If you can't get it other wise and are willing to pay the extra postage—a year's subscription first-class would be \$12.

Lt. Calley's KILL THE CHILDREN FEDERATION



Dear Concerned Citizen,

This is Xena Puento. Xena is nine years old. She has never seen a glass of milk. Xena and her mother live in an abandoned packing crate on the outskirts of Manila, just one of thousands of deprived and impoverished families trapped by illiteracy, educational deficiency, unemployment, and disease. For just \$15, I can shoot Xena in the head and toss her into a mass grave. But I need your help. Guns, bullets, and bulldozers cost money. While the need is great, the available funds are small.

There used to be no hope for Xena and those like her. They were doomed to a life of misery without chance of escape. But now your donation can provide that chance. Only \$15 enables you to select your child from a score of countries overseas and areas at home. Soon you will receive a photograph of your child's resting place and an actual death certificate filled out by authorized U.S. personnel. An additional contribution of \$5 will provide a small marker; \$10 buys a wreath; \$25 pays for a handsome urn; and \$180 covers the cost of perpetual care.

Don't you think little Xena has suffered enough? Then act today and complete the sponsorship application below.

Thanks so much!

Sincerely,

Lt. William Calley, Ret.

Partial list of national sponsors and foster soldiers

Joey Heatherton
Brig. Gen. John W. Donaldson
Sen. Mendel Rivers
Morey Amsterdam
Walter Brennan
Capt. Ernest Medina
Mr. & Mrs. Samuel Yorty
George Jessel
Sen. James O. Eastland
Kate Smith

Available countries and areas

Taiwan
Peru
Korea
Iran
The Philippines
Bolivia
Ecuador
Brazil
S. Vietnam
Kurdistan
Mexico
Lebanon
Hong Kong
Paraguay
Syria
Africa
USA—
Appalachia
Watts
Bedford Stuyvesant
American Indian reservation
and migrant camps



A division of the
Foster Soldiers' Plan, Inc.

We're not trying to destroy the world. Just a little piece of it.

Lt. Calley's Kill the Children Federation A division of the Foster Soldiers' Plan, Inc. Box 711 Fort Benning, Georgia 23409	
Name _____	
Address _____	
City _____	State _____ Zip _____
If for a group, please specify _____ (church, class, club, school, business, etc.)	
Registered (VIA-0830) with the U.S. GOVERNMENT'S ADVISORY COMMITTEE ON VOLUNTARY FOREIGN AID. Contributions are tax-deductible.	
I wish to sponsor the death of a	
<input type="checkbox"/> boy	<input type="checkbox"/> girl in _____ (name of country)
I am enclosing \$15 to cover cost of expungement & burial.	
<input type="checkbox"/> Choose a child from an area of greatest need.	
<input type="checkbox"/> I am enclosing an additional \$ _____ to pay for (marker, wreath, urn, p. care)	
<input type="checkbox"/> I cannot sponsor the death of a child, but want to give \$ _____	
<input type="checkbox"/> Please send me more information.	